THE MADRAS
Christian College Magazine.

Vol. XX. APRIL, 1903. No. 10.

THE SAIVA SIDDHANTA. *

(Continued from the March issue).

The Saiva-Siddhânta doctrine of man we must treat more briefly. We have seen that the second of the Saivite categories, Pasu, stands for the flock or souls, and it is said that the souls that have obtained release and those who have yet to obtain are as many as the days from eternity to eternity; their number is endless. We have here none of the idealism of the older Vedânta. Souls have a real and distinct existence; they are in their essence uncreated and eternal; yet there has been in the soul's history an event that may be spoken of as creation, though not such an event as we understand by the word; that were impossible where the soul itself is eternal.

What is meant by the word is rather the divinely ordered and directed evolution of the soul from its unconscious and dormant primordial state into the conscious and embodied state through the operation of the third category or *pâsam*. The relation of these three entities, and the position of soul in the triad are set forth in many ways. We have seen that in the presence of the Lord of the flock, who is Chit or pure intelligence, soul itself is *achit* or unintelligent by comparison, and because it has no clear intelligence of its own; but in the presence of *pâsam* which is essentially *achit* and *asat*, unintelligent and unreal, the soul is *chit* and *sat*, intelligent and real; and it is therefore called in the paradox-loving phraseology of the school *chit-âchit*, and *sat-âsat*; the intention of this curious form of expression being apparently to say that the soul is in its essential nature real, but has suffered through the bond until it shares in that relation the condition of unreality

* A paper read before the Madras Missionary Conference.

and instability that characterises the bond itself; and similarly that the soul, though not itself light when alone, is yet capable of illumination when in relation with the true Light of Intelligence, —God. The soul is thus held to be the connecting link between God and *Pâsam*, the Supreme Intelligence and the non-intelligent. It is said in the sutras that *chit* cannot know *achit* nor can *sat* know *asat*, but the soul being both knows both and is related to both. But the soul's light is ever borrowed as the light of a mirror on which the sun shines. A favourite illustration is the pure crystal pillar illuminated by the sun, and the use of it brings out an important difference between the view of the Saiva-Siddhântists and that of the older idealists of the pure Vedânta school. In the latter the crystal pillar is also used, but the authors hold that the crystal represents *maya*, or the non-existent, the sun representing God, and the reflection of the sun in the crystal, which has no existence out of the sun, representing soul. The Siddhântists however hold that the pillar is the soul, that the sun is God, and that the brightness of the crystal is the light of God's grace shining upon it. Like the crystal, which is dark in the darkness, and light when brought to the light, the soul is dark so far as it is held in the strong folds of *pâsam*, or the bond, and enlightened only as it receives the light of God. When the crystal pillar emits sparks of fire in total darkness, and not till then, may the soul hope to have the light of intelligence apart from the Lord.

We have spoken of the *pâsam*, and in studying the Siddhânta doctrine of man it is necessary to know something of the meaning of the term, seeing that we know man only in his *pâsam* relation. PASAM then, or the bond, is the name given to the sum of all the forces that tend to bind and darken the soul and hold it back from God; it is also spoken of as *mala* and as *bandham*. It is said to be threefold,—namely, *ânavamala*, *karmamala*, and *mâya*. In the order of thought *ânavamala* is the first to emerge and the last to disappear from the soul that is attaining to release. It represents a subtle penetrative ignorance that veils and darkens the soul, so that of itself it cannot know. It is more terrible than common darkness, which in hiding other things reveals itself, and is known to be darkness, for the darkness of *ânava* hides both the objects of knowledge and itself, so that the soul held in its embrace is ignorant and knows it not. Karma, the second element in *pâsam*, stands for the dread entail of ancient deeds, whose fruit must be eaten, whose double account of good

and evil *karma* must be balanced in birth succeeding birth, an endless chain, a shoreless sea on which the soul is tossed and carried hither and thither from elephant to worm in its embodiments, weary and without hope of release, seeing that, ever as it reaps in a present birth the harvest of its former sowing, it is sowing the seed of a fresh harvest that must yet be reaped. It is not clear in any of the Hindu systems that teach the doctrine of *karma* and *metempsychosis* how *karma* first begins to operate, but at the creation or evolution of the world the conscious soul is said by the Siddhântists to be evolved under the absolute laws of *karma*, so that we are led to infer that *karma* as an eternal entity does not exist in mass, so to speak, but is partitioned into portions, belonging each, from eternity, and of necessity, to an individual soul. Siva, to be sure, is said in some connections to apportion to each soul its *karma*, but this can only be understood to express the distribution to each of a portion already fixed by eternal laws, and existing from eternal times. This greatly reduces the significance of the act of creation referred to Siva, for in no true sense is the conscious soul, either in its essence or in the mode of being into which it is born the offspring of God. God is neither the Father of all spirits nor the absolute Author and Cause of their embodied life, and to speak of Him as Father is little more than a beautiful figure of speech.

Returning to the doctrine of Karma, the common word in the Tamil of the Siddhântists is *vinei*, which simply means deed, act. But *vinei* is two-fold and is spoken of as *iruvinei*, good and evil actions. We must not however be thrown off our guard; there is no doctrine of sin here; the conception of *vinei* is a metaphysical and not a moral conception throughout the sutras. The distinction between good and evil *vinei* is based entirely on the experience of the one as giving pleasure and the other as giving pain, and in the higher sense both are equally evil, as both equally necessitate the recurrence of births. As further proof that there is not the shadow of a moral conception here, God is spoken of constantly as the author and creator of *vinei*, in both its forms, and both forms must equally be cut off before the soul can hope for release. *Vinei* in all its forms is no more than a part of the order and purpose of the Lord for our embodied life, and this view is common everywhere, and has perhaps a more baneful influence on the lives of the common followers of the system than any other part of their doctrine. Of

every form of evil into which a man may plunge in this life it is said that he was compelled thereto by his former *vinei*. *Mâya* is the third strand in this threefold cord that binds the souls of men, but here again *mâya* is not the *mâya* of the Bhagavat Gita and the Vedanta. There *mâya* is *mitya* or non-existence feigning existence and reality; here *mâya* stands for the outer phenomenal universe, regarded as unsubstantial and unreal, alluring and enticing the soul away from God. In this threefold bond the soul is fettered, darkened, compassed about with sorrow, and held away from God. Yet even here, in its lowest estate, the soul belongs to God, its home is in him, and its desire is to be delivered from its bonds and united with the Lord in mystic fellowship and bliss.

Here arises the question, which is of all questions that man asks and strives to answer the most vital. How can man be united to God, the creature to the Creator, the finite and ignorant to the Infinite and all-wise? The prominence and persistence of this question throughout the system, the seriousness with which it is answered, as a question on which all that life holds depends, must commend the system to every thoughtful student. And listen to the answer; there is no way of escape for the imprisoned soul until God shows his grace; the grace of Siva is the first step and it is the last in the salvation of the soul. There is no word so often on the lips of the Saiva saint as the word grace, and there is no wonder so deep in him as the wonder he feels at what grace has wrought in him. Grace has as many forms as the soul has needs, and there is no want of our nature that Siva does not meet.

To our ignorance he becomes light, visiting and dwelling with us as a gracious guru, or divine teacher; to our helplessness he becomes a strong deliverer, breaking our bonds and restoring our freedom. The inherent need of the human heart for a divine teacher is finely brought out in the sutras. The human senses and faculties are arranged as *tatwas* in an ascending order, and it is argued that discernment and cognition are always downward; our senses know the outer world of touch and sound, &c., but they do not know themselves, similarly the higher faculties know the senses but they cannot know themselves, the soul in turn knows the mental faculties, but it does not know itself, it requires a higher still to reveal the soul to itself. Again, the sum of the contents of our sense and thought faculties is no true knowledge because all these know, and they do not know that they know; for

this the power of a yet greater is needed. We have here a two-fold human limitation, necessitating Divine intervention and help. First we have seen that above the sum of our outer and inner faculties there must be a soul that knows these, and there must be a soul of the soul, in whose light it knows itself,—self-conscious ness is only possible in the light of God. Secondly, our knowledge rarely reaches up to, and never surpasses the limit of, ourselves; we know the things around us and beneath us, but the knowledge of Him who is infinitely above us must come from above, must come from Himself. Here it is that God Himself as the guru, or gracious divine teacher, comes to our aid. He is divine but He comes intimately near to men, He places Himself in close sympathetic relation with us; He knows all our trouble and he knows the cure, as only our most intimate friend could know in an hour of sickness. To some the *arudguru,* or gracious teacher comes to the heart, without outward form or voice, while to others He appears in human form and speaks with human voice, but to each as he is able to receive and needs. Some references to the *guru* suggest the office of a saint who in freedom from the various *mala* is ripe for final bliss, but even through such the act of teaching and helping is still the act of Siva, and there is ever present in the conception the idea of the union of divine and human elements. But let us make no mistake, there is no incarnation of God possible to the system; God often appears to men in the form of man, and speaks like a man, so that the soul of the saint in sorrow and trouble can appeal to God as knowing his plight, having been in similar condition himself; so Mânikka-Vâçagar, beggar and madman to the common view, appeals to Siva as one who had been himself in similar condition, and similarly accused, and therefore acquainted with his saint's condition; but strange as it may seem to us, all this is mere theophany it is not incarnation, as we understand incarnation. God appears like a man, but never as a man, seeing that the latter would be to come under the power of the *mala* which limit and bind the soul. The light which the true *arudguru* brings to the soul is progressive and never ceases until the last shadow of darkness is removed. It is he that causes his light to shine on the crystal pillar, which is the soul, and here a beautiful figure is used. When the slanting rays of the sun fall on the crystal pillar, its light is refracted and broken in pencils of many hues, and when a cloud obscures the sun the light of the

crystal is in part darkened, but when at noon the sun's rays fall perpendicular on the pillar it is lost in the blaze of the light that it receives. So also the soul, while it is imperfectly illuminated has the divine image blurred and marred by the colours and lines of the human, but when the fulness of the Divine light falls upon it, it becomes one with light, though it is still itself and not another.

Such is briefly the doctrine of the *arudguru*, but the grace of God operates on man's behalf in yet other forms. He helps the infirmity of his saints by giving them strength, he breaks the fetters of ancient deeds by enabling the soul to eat its *karma*, to cease from new acts, and to balance the account of *iruvinei*, or good and bad deeds, which is the condition of release; for some also he is said to cut off the entail of deeds, and so balance the account of free grace. Siva Perumân bears also with the soul in its bonds, removing its faults, but he can never be said to forgive in our sense, seeing there is nothing to forgive. He chooses and takes possession of the soul as its owner and master, he enters it, dwells in it and rules it; he never leaves it until he has cleansed it from the last stain of *mala* and granted to it final refuge with himself.

We have seen that the way of release is gradual, and it is well to note that the steps are definite and fixed in their order, though the order is rather one of thought than one of time. The first strand to be broken in the soul's fetter is *mâya*, or the power of the changeful unstable world; and the second to be broken is *karma*, or the power of twofold deeds, good and bad, while the last to be removed is *ânava*, the dark brooding ignorance that is inherent in the soul. When these all depart, the soul becomes one with Siva, without however losing its identity.

It must not be forgotten that the soul has a distinct part to play in the working out if its own salvation; grace operates not on behalf of a dormant soul, but in conjunction with an active striving soul, and the ordinary efforts of the soul towards release are spoken of as Sâdana, or the way. They are four in number, and they are given in the following order. The first is *sariya*, which is said to include common devotional practices and right conduct; the second is *kriya*, or religious ritual and the worship of God; the third is *yoga*, or psychical practices required for the contemplation of God; and the fourth is *gnâna*, or wisdom, which is used here of the knowing of God, either indirectly through

books and teachers, when it is said to be *pasu gnâna*, or directly in contemplation when it reaches the highest form, and is called *pathignâna*, or knowledge of the Lord. Of these practices the former two avail but a little, the third is of more though limited value, but all importance is laid on the last, or *gnâna*. The evil of our nature has its roots in ignorance, and must be removed by the highest knowledge. Hence the struggle set before the soul seeking release is a mental and not a moral struggle. These four steps of the soul's path are sometimes presented in another way, and are called respectively the *dâsa-marga*, the *sat-putra-marga*, the *saha-marga*, and the *san-marga*. When a man first, through the illumination of Siva, comes to know the Lord he takes service with him, and becomes his bond-servant and devotee; this is the *dâsa-marga*, or period of service. But the servant is promoted to be a son, he knows the Lord as his father and is no longer a servant in the house. His relationship now is *sat-putra* relationship. The son in turn is promoted to more intimate relationship as a familiar friend and equal. This is the *saha* relationship, in which both members are equal, having all things in common, keeping no secrets, showing no reserve. It is in this relationship that the striking familiarity with the deity observed in some of the Saivite saints becomes possible. In this relationship familiar banter and the bandying of names which the most familiar friends may indulge in in their youth become common. But the soul has not yet reached its goal, for its *saha-marga* becomes *san-marga*, its close friendship grows to mystic union, where there are no more between the soul and the Lord such thoughts as I and thou, or mine and thine, for they are no longer two but one.

This raises the question what the teaching of the system is regarding the destiny of souls. Does it look for immortality as the inheritance of the individual soul, or will its identity be lost in that of the Lord? The answer is that the Siddhânta teaches definitely that, as the soul is a distinct entity from eternity without beginning, so it will remain distinct without end, but inseparably and inconceivably joined in mystic union with the Lord. Here again, as in the beginning of the argument, it is contended that our very effort to express the oneness of the soul and God in bliss commits us to the fact of duality. For union is not union of one but of two, and if we deny the duality we deny also the union, seeing that the one implies the other. Having however asserted the eternal duality of the soul and God, the authors of the system exhaust

every resource of thought and speech to show how closely the soul may yet be united with the Lord, as the soul and body, as light and ether, as flavour and fruit, as the parts in a compound word, where each part has been modified to receive the other. *Tâdalei* is an example from *tâl* and *talei,* the foot and the head, man and God, but when united *tâdalei,* inseparably united but still distinct. The common Tamil word for the final state of blessedness is *vîdu,* from *vidu,* and *viduthi,*—leaving, and hence the idea of freedom or release. The Tamil people have adopted this word for Home, taking the lower meaning as it would seem from the higher, thus signifying, by a process the opposite of ours, that the idea of home on earth is an emblem of the home of the soul with God.

One other suggestion must bring this paper to a close. We saw in the beginning that a distinction is drawn between devotional works and philosophical works, between the saints of the sect and its scholars ; and I would call attention to the fact that the saints preceded the scholars and the devotional hymns preceded the argumentative sutras in the Saiva system. It would be unsafe to argue that therefore the doctrines of the elaborated Siddhânta are based on experience, but it is safe, I think, to maintain that the new elements in the system, those elements that differentiate it from the old idealism of the Vedânta, are modifications dictated by experience, and by the experience of saintly men. This view is entirely borne out when we turn for confirmation to the life and hymns of Mânikka-Vâçagar. Mânikka-Vâçagar has no systematic doctrine of God, but he is rich in separate conceptions, and all his conceptions have their roots in his personal experience. And how rich and deep his experience was ! There has probably never been a man outwardly uninfluenced by the Christian faith whose life and piety have borne such striking resemblance to those of our greatest saints. Here is a man whose life as he tells us himself was conspicuously unclean, and who was living at ease without a thought of God or truth to disturb him, but by the grace of God desire after God is awakened in him, and he seeks a teacher ; God reveals himself to him, and his life is from that moment revolutionised, the old life becomes impossible to him, and through many failures and much weakness his effort ever after is to know God and to dwell in his temple that he might see his face and be ever praising him. The rich language in which he strives to express his spiritual experience, the grace

of God to him, and the unceasing hunger of his soul for God can hardly be surpassed in any language. There is certainly nothing that I know in Tamil that more beautifully or more adequately expresses the fervours and emotions that attend the great crises of our spiritual life. His wonder at the grace of God to him knows no end. "He took even me for his own." "He melted my soul as wax before the unwearying fire." My soul, he says, was like a hard gnarled and knotted tree, but he stripped the stony bark from it and laid bare to the touch of his grace its living feeling fibre. "He entered my flesh and filled my soul with sweetness, with rapture and with undying love." Such sentences abound throughout his hymns, and all his knowledge of God he claims to have gained in such personal fellowship. "I have seen him," he cries, "and I am free;" henceforth life without God is impossible. Mânikka-Váçagar knew the use and habit of prayer, he strove to maintain in his life the closest fellowship with God, and he looked for a personal immortality in mystic union with the Lord; and it is out of such experience as his that the best elements of the Saiva-Siddhânta doctrine are woven.

That this doctrine presents in some of its features a remarkable approach to our Christian ideals I think I have shown. If I have almost entirely refrained from criticism of the system it has not been because I regard the teaching as free from serious error, or from equally serious omissions, but because I have found it impossible to combine in one paper a review of the system and a criticism too, and I deemed a review of the greater importance to begin with.

It cannot however have escaped those who have followed the paper that the Saiva-Siddhánta doctrine of God is altogether wanting in some essential elements; there is no recognition of the Divine righteousness, nor indeed of the holiness of God, though much is made of His love and grace. God is in no true sense the Creator, and his Fatherhood is but a beautiful figure of speech, interesting to us as indicating the hunger of the human heart that would fain have him for Father, but hardly a proof that the authors understood how he could be such.

In the Saiva-Siddhânta doctrine of man there is similarly no place for ethics, and sin is not sin in the sutras though it sometimes becomes sin in the consciousness of the saint. There is also no recognition of faith as an attitude of the soul towards God. Much is on the other hand said of *bhakti*, and God is said to be

caught in the net of *bhakti*, but bhakti is not faith, it is the warmth of emotional piety, an effort of the soul, and not the reliance of the soul on an act of God.

At the root of all these defects is the absence of the recognition of moral qualities and moral relationships. All its qualities and relations are metaphysical and not moral. And that this defect pursues the followers of the Siddhanta to this day is much to be feared. It is common for the most enlightened exponents of the system to confuse moral and metaphysical relationship and to claim the New Testament in support of the Siddhânta positions, maintaining that Siddhântists can understand the mysticism of the gospels far better than orthodox Christians can ever do. I have found during the past few months in the *Siddhânta Deepika*, a most enlightened journal, extended quotations from the Gospel of St. John, whole pages from a sermon of Andrew Murray, and a passage from the late Professor Henry Drummond, and all in support of the *adwaitism* of the Siddhânta.

These things are to me full of suggestion. There are surely in the system that we have been studying elements of truth that bear witness to us that the Spirit of God was visiting and missioning the people of this land long before we were born, and it is something to know that wherever we come God has been there before us, so that instead of our preparing His way He has ever prepared ours. Shall we not then reverently and patiently seek to find the measure of what He has already done, rejoicing in how much it is and not in how little? And finding what God has wrought in the history of this people, and what He is even now working, shall we not, with all skill and wisdom as well as with all zeal, become workers together with God, until in the heart of the people the morning stars fade before God's sunrise, and in the presence of the perfect that which is but in part vanish away?

W. GOUDIE.

HINDU HEROINES—CHANDRAMATI.

"WHAT is history," said Napoleon, "but a fiction agreed upon?" "Nay," says the historian, "it is the evidence of time, the light of truth, the life of memory, the directress of life and the herald of antiquity." Whatever History may be, whether it is a record of time or whether it can tell us little of the past or still less of the future, one lesson history repeats over and over again.

"It is a voice for ever sounding across the centuries the laws of right and wrong,"—clearly and distinctly it enunciates that the world is built on a strong, moral foundation—nations may wax and wane, customs and manners alter, religions and creeds develop or deteriorate, but the moral law is written on "the tablets of eternity.' Wickedness, injustice, falsehood may triumph for a time, but sooner or later judgment will overtake them and they will perish. "Justice and truth alone endure and live." Truth is unalterable, inflexible, eternal. The irresistible majesty of truth is such that its problems have baffled and interested mankind from the earliest ages. Is it of much wonder then that a relic of the past ages should still live, that the history of Satya Harischandra found in the Indian Puranas, the history of a great and good man—"true in word, just in action and pure in spirit,"—should still command the admiration and respect of all Hindu hearts, not for the beauty of the language or the grandeur of diction, but for its own intrinsic worth?

In it we have the picture of a just and upright king, "a model of excellence," a man of the highest moral principles, his name a symbol of conscientious truth-speaking, his misfortunes the theme of poets and historians. Such is the hero, and the heroine, what of her; aye, what of her? Is she "a vision or a waking dream," "a spirit bright with something of an angel light," "an oread or a dryad fleet?" Nay, she is a woman, a warm creature of flesh and blood, a woman "breathing thoughtful breath," bright with all human loveliness, walking the path of the briar-laden earth in her sweetness and purity, with a heart as loving and as passion-laden as ever beat in mortal bosom.

The tale of Harischandra is a tradition of the gorgeous East—a romance of the "glorious past,"—popular among a people to whom the supernatural was real and blended with themselves in the ordinary routine of every-day life. The tale opens brilliantly. The veil which screens the supernatural is raised for once. We are led to behold the beauty of the immortals and to penetrate into their secrets. High on a throne resplendent with sparkling jewels sat Indra, the chief Oriental deity, while around him clustered a "thousand demi-gods on golden seats," apparelled in magnificent robes, light-hearted, bright and sportive. Forming an effective contrast to them sat the hoary *Rishis*, with streaming snow-white beards in rude garments of bark, with rugged

features, deep-lined with thought and care. Omniscience and wisdom, knowledge and experience, grace and beauty were assembled together, but even into this "enchanted paradise" the wily serpent crept and created evil. Narada, a great Rishi, but liable to the human weakness of being a lover of discord, half in jest started a discussion, which roused all the angry passions even in the heart of a self-conquered Rishi, and eventually led to serious results. "Point me a man," he cried, "if there be such a one, either in the past or present, or in the three worlds, point me one, who from the date of his birth has been a conscientious lover of Truth, an upholder, speaker and doer of the same." Silence reigned awhile, but soon a learned and aged Rishi, Vasishta by name, the family priest of the Kings of the Solar race, rose with grave and dignified mien: his face, ethereal with the practice of religious austerities, showed deliberation with princely counsel: unflinching and resolute, in emphatic tones thus he began—"Illustrious gods, all praise and reverence be yours; worthy Compeers, who have drunk deep of the fount of knowledge, mark and bear witness to my words. Oh, great Narada, in all solemnity I answer in reply to your question that there is such a man and that Harischandra, the King of Ayodhya, the noble representative of the Solar race is he.

The Kula mountains eight may even fly,
The mighty oceans seven entirely dry,
The sun and moon and stars fall down from sky,
But Harischandra will never tell a lie."

He ceased. The audience sat hushed and mute. The intelligence that such a mortal breathed in this mundane world struck all dumb with surprise. But it was only for a moment. Visvamitra, a Raja Rishi of fiery temper and dread influence, resenting it as a personal affront, hurled a challenge at the gentle Rishi, Vasishta, to make good his word. "Strip the man of his splendour," he cried, "and then judge if he follows the rugged path of Truth. Humble him into poverty and misery, and then we shall know of what stuff he is made, and if he be still a man of truth." Hot words followed, strong arguments were urged by both combatants. But at last a reasonable agreement was arrived at. The innocent king Harischandra was to be left entirely in the relentless power of Visvamitra to do and to be done by according to his sweet will and pleasure. If he stood the test, the proud Rishi was to acknowledge himself vanquished and endow him with one-

half the merits of his hard-earned penance. If he failed, Vasishta vowed to endure the highest ignominy and ridicule and give up the fruits of his much-loved penance. Thus, the celestial court dispersed; but what a mischievous resolution had been passed. How bitter was the misery and humiliation that awaited the luckless and innocent Harischandra!

We first see king Harischandra and Chandramati, the Queen-consort, at the height of their prosperity, great and good, feared, respected and beloved. We see him in the act of performing the *Raja-suyayagam*, a sacrifice symbolic of his invincible arms and indomitable power. Vast crowds have flocked to the capital to revel in the king's unbounded hospitality; gathered round him is the flower of his nobility, potentates, peers and warriors with their numerous retinue; poets and musicians have come to make the very air ring with his praises; the devout Rishis and the pleased deities have graced the sublime function to receive rich largesses and shower choice blessings. Visvamitra came with the rest, a wolf in sheep's clothing, and in accordance with custom, put in a request for a sum of money—as much as could be piled up to the height of a man standing on an elephant—a request quixotic enough in our sight, but regarded in the spirit of the times, an ordinary one, so fabulous was the supposed wealth of kings. The boon was readily granted and orders passed for prompt payment. But the wily Rishi, in forethought of his wicked designs on the unsuspecting king, by subtle persuasion induced him to take charge of the treasure until he should require it, on the ground of its insecurity with him. Thus was forged the first link in that chain of misfortunes, which was drawn closer and closer around the innocent victims, till they were almost 'done to death.'

From this point then the tale of Harischandra's woes is told. The combination of evils as blow falls on blow, suddenly, swiftly and terribly, has all the garb of a purposed visitation (as in reality it was). But the successful endurance by the victims of the sufferings designedly invented and enhanced by refinements of cruelty so shamed even the brazen-hearted Visvamitra, that he had to acknowledge himselt beaten by his old enemy Vasishta, and to give up the contest in utter despair.

To return to the king: the feast was soon over, as is usual with short-lived pleasure. The king and courtiers rested from their labours. The mantle of sweet peace seemed to have fallen

on the land. But no, thanks to Visvamitra's designs it was not to be—the peace was soon broken. Ryots with sad petitions came flocking to the king—their hitherto peaceful districts had become the haunts of wild beasts, their flocks and herds were no longer safe, and they themselves stood in constant danger of their lives. Would not the king succour them? Harischandra, surprised and troubled by such an unknown calamity, promised them the necessary help. Caring more for his subjects' welfare than his own, he immediately called a hunt, and accompanied by his wife and child, a boy of four or five summers, rode forth into the afflicted parts.

The next scene was in the forest. The short but successful hunt was over. The royal party, before returning to the capital, decided to rest in a shady retreat, one of those beautiful spots, so often found in forests, where the summer sunshine gleamed in broken flecks of golden light and where the scent-laden zephyrs came floating over murmuring brooks. But their rest was interrupted as a lovely antelope came bounding into view. The young prince eager to possess such a graceful creature pressed his father to procure it for him. The king tho' weary started in pursuit, but thro' many a 'winding glade and mossy dell,' it led him still on and on, till losing all patience, he strung his bow, and the pretty creature lay dead at his feet. The king was indeed sorry for this wanton act of cruelty, but great was his consternation, when a man immediately sprung forward from the thick copse, and claimed the creature as belonging to Visvamitra's peaceful hermitage. To kill one of such animals was indeed a sacrilege, liable to be punished perhaps by a heavy curse: with this misfortune foreshadowing him, the sorrowful Harischandra retraced his weary steps to his anxious Queen. No sooner did she see him than she recognised the shadow of trouble on his face, and when the cause was explained, her alarm was equally great. A heavy shadow seemed to oppress her, but setting aside her own misgivings, like the brave lady she was, she gently soothed and ministered to her husband, until refreshed by the cool breeze he fell into a deep sleep. Verily is a truly loving wife

> "A mother in all seasons of distress,
> A rest in passing thro' life's wilderness."

But no, he was not allowed to forget his troubles even for a while in slumber. A fearful dream, of fallen greatness, lost

wealth, bitter misery and humiliation startled him into troubled consciousness—a bad omen to the highly superstitious Hindu mind. The melancholy increased.

But a pleasant diversion was created as two lovely maidens of the forest tribes entered. Having first introduced themselves as sweet musicians they ended up by requesting as their reward either the white umbrella of the king, a sign of sovereignty, or that the king would be pleased to wed them—a double insult, the greatest that could be offered to the majesty of a king and to a high caste Kshatriya, and a high-principled man. When for their brazenness the over-zealous attendants whipped them from the royal presence, they declared themselves protégees of Visvamitra and vowing vengeance thro' their master they made a hasty retreat. The little group of friends were much distressed. What evil genius was thus pursuing them to their destruction? Why, what evil had they done?

But soon their worst fears were realised when Visvamitra, hideous as a baffled fury, strode into their midst anger and impatience stamped on his brow, his eyes blazing fire and his visage distorted with rage. Stricken dumb with terror Harischandra mutely prostrated himself at the Rishi's feet, but behold, with a vicious kick, the regal crown was sent flying from his head and his prostrate figure spurned. A burst of ungovernable fury followed. Soft words, humble petitions for pardon, were all that could be heard from the king and queen. At last the Rishi relented and as a sign of his gracious forgiveness, he requested the king to wed the forest maidens—a malicious pretence to cause him additional annoyance. Calmly but with dignity the king refused. In propitiation of an anticipated curse he placed himself and his worldly goods at the disposal of Visvamitra. Like a hawk pouncing on its innocent prey, the Rishi eagerly seized the opportunity and immediately charged the king to perform even what he had just uttered. Harischandra, the man of truth of course, would not go back on his given word, but mutely directing a look towards his wife, as if silently seeking for sympathy and forgiveness, acquiesced in the preposterous request. And how did Chandramati conduct herself now? Did she humble him with bitter reproaches or infuriate him with her scoffings, or unman him with her tears? Nay, thro' her love she strengthened him—"My lord, shall I, your loyal wife, be an obstacle to you in the path of virtue? No, never, give, give all that thou hast to this Rishi, who has sought our charity—what

matter how we fare, whether we live on herbs or sleep on stones in this transient world, if we but hold ourselves blameless and innocent?" With such noble words as these did she encourage him. Immediately their kingdom, their wealth, their power and even the very jewels and rich apparel which they had on were eagerly appropriated by the Rishi, who, gloating over his triumphant move, turned them off as homeless wanderers. But escape was not so easy for them. Visvamitra, who had been waiting for an opportunity to humiliate and entangle the king, just at this juncture claimed the payment of the treasure which had been left in his charge, believing that he who had lost all and was penniless would resort to subterfuges. "It is included in the wealth of the kingdom just resigned," cried the unfortunate king. "No, it is a separate account," was the surly rejoinder of the inexorable task-master; "utter but one falsehood, say that you will not clear the debt, and I shall set you free, free as the air"—for that was his point to proclaim Satya Harischandra a liar, and thus win his challenge. No, the king would not yield; rather would he suffer a thousand privations than abjure his principle of truth. Visvamitra, like relentless Shylock, held him ruthlessly to his bond, and granting him a month's grace, drove him from his domains, with one of his disciples, Nakshatraka, as a guard. Wild was the wailing of the people as they saw their beloved king and queen dressed in the rude garb of peasants, taking the forest path. They protested indignantly against the shameful injustice of the Raja Rishi: they declared their intention to rebel, to drive him from the throne and reinstate their rightful sovereign. With gentle persuasion Harischandra soothed their importunate cries, and telling them that his honour depended on their quiet submission, and extracting a promise to that effect, he left them amid many blessings and tears. Alas, for the giddy wheel of fortune. In a moment's caprice, she had reduced reigning monarchs to the veriest beggars, destined to wander homeless and unfriended on the face of the globe, to eat of the root and fruit of the desert wild and to live as best they might. Alas, for the man who puts his trust in her, for she is

"Like the snowfall in the river,
A moment white—then melts for ever;
Or like the borealis race,
That flit ere you can point their place;
Or like the rainbow's lovely form
Evanishing amid the storm."

From this point it is a record of misfortunes, but of misfortunes which brought no dishonour to those who bore them. Harischandra, his wife and son, bent their steps to Kasi (Benares) hoping to find succour there. Nakshatraka, well instructed by his Guru continued to harass them at every turn; now crying for water where none could be had, now reproaching them for their obstinacy, at other times appearing wildly frightened by the shadows of night and other imaginary evils, he proved himself an insurmountable obstacle in their path. Besides this, Visvamitra set many snares for their unwary feet. Made to turn out of their route by false disciples in the garb of Rishis, wantonly separated from one another, inveigled into the haunts of evil spirits,—these and other difficulties beset them. But the greatest of all was, when at midnight they woke to find themselves enveloped by a ring of blazing fire. The flames advanced quickly upon them; the smoke suffocated them. Escape seemed impossible. The cowardly Nakshatraka imagining his end near rent the air with cries of despair. But how was the danger to be averted? The intrepidity of Chandramati solved the problem. With a tender adieu to her husband and child, before they even realized her purpose, she quickly approached the burning bush and with a solemn invocation to the god of fire and a pathetic appeal to quench the flames, if she were indeed a *Pativrata,* she leapt into the heart of the fiery furnace. Hush, hush your piteous cries, king Harischandra, and behold the amazing spectacle. In a moment the leaping flames were extinguished, the cloud of smoke dissolved, and a free path opened before the astonished eyes of the horror-stricken spectators. But what was better still, the brave heroine safe and unhurt stood calmly awaiting them. Nakshatraka for once forgot self. Awe-struck at the courage and virtue of this lovely lady, he prostrated himself in unbounded admiration and eloquent praise. But Chandramati, with all the sweet modesty and innate dignity usual to her, lightly set her brave act aside, and hurried them from the fearful scene.

In this way, subject to many horrors physical and mental, the wanderers reached Kasi, then the goal to which every pious Hindu heart aspired in the dreamy eventide of a weary life. So far the King and Queen had remained firm. Remonstrances, threats and entreaties from Nakshatraka to make their peace with his master at the cost of truth, were of no avail. Yet a greater trial was awaiting them. Time, inexorable,

"rolled its ceaseless course", and only two more days of grace remained to them. No loophole of escape seemed feasible, except one, and that as it came from the lips of Nakshatraka, was like the death stroke of Harischandra. Chandramati *must be sold* into bondage. Chandramati, the daughter of a king, the wife of an emperor, the loveliest and most delicate of women, to be sold as a bondmaid, as a slave. Oh! cruel thought! was there no other resource—none? Imagine the powerful pleading of the tempter at this juncture! It was indeed a mighty and perilous trial to Harischandra, when faint and weary under accumulated misfortunes, when almost spent with thought and sick with perplexity, to hear at "each prompting of the wrung and excited nature, each heave of the black fountain that in no mortal breast is utterly exhausted" one soft persuasive voice for ever whispering—Relief! "Utter but one falsehood and then you shall have relief, certain, utter and instantaneous." Thus spake the tempter, but it availed not. The man of truth and the woman of virtue remained inflexible. But as that proposal seemed the only chance, and as both were resolved to suffer iniquity, indignity or ignominy rather than sacrifice truth, they yielded. A ready purchaser in the garb of a Brahmin was found. The bitter humiliating transaction took place: the bitter parting was over and weeping and broken-hearted each went his way, the mother and child with the Brahmin and Harischandra with Nakshatraka. So far, it had been a beautiful thing even in sorrow to see that loving couple, whom want or misfortune could not debase or separate. Both had breasted the storms together. Evils had beset them, but they had swerved not. Tempests had passed over their unsheltered hearts but they had not been bowed. Now, even the comfort of each other's presence was denied them. Each had to pursue "his bleeding footsteps thro' the mazes and briars of this weary life."

HANNAH RATNAM KRISHNAMMA.

(To be continued.)

THE BRAHMINEE BULL.

THE bull in this country has from time beyond the memory of man been the uncomplaining fellow-labourer of the peasant. The unremitting toil of countless generations of them has reclaimed a vast area of land from what was once primeval forest. The age of the bull is measured in terms of the years of service

in the field. The unenviable lot of the bull perhaps accounts for the belief among the Hindus that to confer freedom on it is an act of the highest merit. Besides, the bull is the honoured vehicle of God Siva.

The bull is set at liberty on behalf of the dead and for their salvation on the eleventh day after death and is dedicated to Siva. A similar dedication is made to God Venkateswara of Tirupati for the benefit of the living in fulfilment of vows. In both the cases, the act of dedication and release is preceded by elaborate rituals of marriage as among men and women. The bride, which should be a heifer that has not calved, is furnished by the father-in-law of the donor. The heifer is united in holy wedlock to the bullock after formal chanting of mantras by the tying of the *tali* and toe-ring to the neck. The toe-ring, so essential a mark of the Hindu wife, can, however, be tied only to the neck of the hoofed woman. In this sham marriage, the profuse ornamentation of the couple with saffron and red powder, the pouring of rice on their heads, and the procession in the streets with music are conspicuous features. The officiating *purohit*, the presenter of the heifer, the village headman and the accountant, who is, in most cases, the keeper of the headman's brains, receive the customary presents of cloths. Where the donor is a non-Brahmin ryot, he feeds the poor outcastes without stint, and it is a *gala* day that summons the Mala and Madiga from far and near. Even the Brahmin widens his wonted round of illiberal charity and admits the pariah to partake of his generous doles of food. The pomp and circumstance of marriage invariably accompany gifts of the bull *inter vivos* and gifts after the death of aged persons.

The operative part of the ceremonial is the branding of the figure of Sankhu (conch) and Chakra (wheel) of Vishnu on the thighs of the liberated bull. After being branded, the animal is let go "to wander at will, to graze in the far away mountains and slake its thirst in the remote seas."

The bull so set at liberty usually remains attached to the village. It grazes its fill in the village fields with absolute impunity. It may be neither beaten nor impounded. It cannot be pressed into service for fear the act should entail the penalties of sin. Petted by the retail dealer in grain, the bull learns to lounge about the grainshops for willing doles of peas and green gram. Pious wives love to adorn its forehead on stated days with the saffron and red powder and propitiate it with delicacies.

This experience tempts a visit now and then to the dwelling houses for the accustomed favours. Pampered by unusual indulgence and abundant food, the beast attains noble proportions and is a welcome sight in the streets. With high hump and silk-like dewlap sweeping the ground, with 'pride in his port and defiance in his eye' one may see the lord of cattle-kind pass by with what would seem "world-encompassing" stride, or more often stand in the midst of a busy thoroughfare, statue-like, unmindful of what goes on about him and deeply ruminating. He also indulges, though rarely, in confounding the weary and heavy-laden bulls that are yoked to carts when they chance to cross him in the roads. He is the breeder-general for a few miles around and his features can be traced in the fine bulls of the country. The cows, it has been observed, never grow to the same height and rather conceal than reveal their descent from him. But, in fact, the difference, if any, is never more than the customary over-feeding of the bull can explain. The bull-calf invariably enjoys the monopoly of the dam's abundant yield of milk, in these upland taluqs.

The breeding bull of Zonnalagadda, within two miles of Narasaraopet, is past middle age and is 9 feet 8 inches long, 5 feet 3 inches high, and possesses a hump 11½ inches high. It is a matter for sincere satisfaction that the liberation of a bull at one's death or at other times is a very popular form of investment as well for the sake of name and fame as for spiritual good. So long as this feeling prevails, the supply of an excellent breed of cattle is insured. Want of it can be made up for only by enlightened attention to the matter from the agricultural point of view.

The breeding bull held in esteem during life is honoured no less after death. He is borne in a cart to his place of rest with sound of trumpet and cymbals and buried with pomp. Salt is poured into the pit before the body is lowered into it—an honour which he shares with the deceased Hindu ascetic.

This bull, called the Brahminee, should not be confounded with the begging bull (Gangi bull, as it is known) which though like it exempted from work and dedicated to God is invariably of a diminutive size, and parted with by the owner to the beggar who makes his living by it, on account of a pouch-like excrescence on the back which in popular estimation unfits the animal for use.

Covered with a quaint coloured cloth and led from village to village, it is taught to nod its head in assent or dissent, to do obeisance and to feign anger in response to its master's dictates.

A. SRINIVASAN.

GOD AND FAITH.

Weary with fruitless search for Faith sublime,
When He beholds us, drowned in dark despair,
Unhappy that His love we could not share,
Will He regard our doubt a heinous crime,
And on us frown and leave us to our fate?
Will He behold our faces woebegone
And check us not but see us still err on
In mazes lost, sightless and desolate?
Nay, heaven-born spirit, know thy Father's grace
Attends thy every footstep in thy quest
For Faith. Look upwards ever, though the test
Be long; the clouds shall part and show God's face,
And through the night of doubt this truth break clear
That for the godly Faith is ever near!

M. V. VENKATASUBBA IYER.

THE CENSUS OF MADRAS AND THE MUSALMAN COMMUNITY.

IN the interest of healthy development it is necessary that communities, like individuals, should periodically take note of the progress they have made from time to time, and for this purpose the Report of the Census of Madras published towards the end of last year must be regarded as of immense value. The voluminous character of Mr. Francis's publication and the variety of information that it contains, together with the dry tabular form in which it is largely made to appear, are however calculated to scare away from the book many a man of business who can hardly spare the time necessary to read through its pages before finding the information he may need on any particular subject; and for the convenience of such people it is desirable that small digests of the Census Report written from different points of view should be issued. In the following few pages an attempt is made to bring together in a handy and readable form all the particulars relating

to the Musalman community which are scattered through Mr. Francis's volume, in the hope that it will be of some use to the friends of Musalman advancement.

In the Madras Presidency, Musalmans form about 6 per cent. of the general population. In 1901 their number was 2,477,610. More than a third of this number resided in the Malabar district, while in Ganjam, Vizagapatam and Godaveri their numbers were hardly large enough to be taken into account. Proportionately to the numbers of other religions, the followers of Islam were most numerous in the Deccan districts and the Madras city, not to speak of the West Coast which has been already referred to.

A comparison of these figures with the numbers of the Census of 1891 shows that during the last decade Musalmans have increased by 9·1 per cent., which is a little above the general increase of 7·2 per cent. Contrasted with the corresponding numbers of the other communities, it is easily seen that Musalmans are more prolific than Hindus, who have advanced only by 6·3 per cent. The Musalman increase in the Madras Presidency is also to be traced in some degree to conversions from other faiths, which are mainly due to the proselytizing activity of the Mapillas of the West Coast. But this fresh accession to Islam sinks into insignificance when compared with the substantial results of Missionary efforts towards evangelisation which have helped the Native Christian community to show the truly remarkable increase of 18·1 per cent over their numbers in the previous Census.

A consideration of the Musalman population from the point of view of sex reveals some interesting facts which ought not to be passed over. There are more women in the Presidency than men generally, their ratio being 1029 to 1000. The Musalman community shows a still higher figure in this respect, as it has 1032 females to every 1000 males. In Kistna, Nellore, Cuddapah, Kurnool, Bellary, Anantapur and Chingleput, however, the number of Musalman women is strikingly small, there being in these seven districts only 956 females to every 1000 males. But this deficit Musalmans share in common with the followers of other religions, and the remarkable phenomenon is justly considered at length in Mr. Francis's Report. His explanation of this deficiency of females in the seven districts noted above is that it is largely due to the deaths among young girls which are occasioned by forcing maternity upon them while they are

still immature. There is one more feature with regard to Musalman women which deserves our notice. The number of them who are from 10 to 15 and 15 to 20 years old falls down considerably below that of those who are between 5 and 10, while it rises again enormously in the case of those who are of from 20 to 25, 25 to 30 and 30 to 35 years of age. Notwithstanding the various reasons that may be adduced to explain it, this strange aspect of the question tends to support the view of the Census Commissioner that, like the Hindus, Musalmans did not generally give the correct age of their girls, and that there is working among them, even as among the Hindus, some powerful cause which increases the number of deaths which occur among girls in the age-periods between 10 and 15 and 15 and 20.

Under the heading of civil condition, the Census Report gives the statistics of the number of people who are unmarried, married, and widowed. Marriage is very universal in our province, but the fact that at the last Census there were among Musalmans 60 per cent. of males and 43 per cent. of females unmarried shows that it is not so common with them as with the Hindus. Marriage among Musalman women is more common than among Musalman men and it is remarkably so in the southern districts of the Presidency. Among Musalmans, widows number 17 per cent. of the female sex, as against 19 per cent. of the Hindu community. Musalman widows are most numerous in the ages between 15 and 40, and their number is much larger now than it was in 1891—a fact which plainly indicates that even among Musalmans prejudice against the marriage of widows is on the increase. As a body, Musalmans show a higher proportion of wives to husbands than any other religious community in the province. It must be added, however, that the figure in this case is greatly enhanced by the loose practices of the Southern Labbais, who are more polygamous than any other section of Musalmans and who marry Hindu women freely without considerations for their ancestry, social position, antecedents or character.

These facts leave very little doubt that Musalmans in Southern India have taken to following many of the important social customs of the Hindus. Early marriage, which is by no means a blessing and which commands no Koranic sanction in its favour, is becoming fashionable with the followers of the Arabian Prophet. They have also learnt to entertain strong prejudices

against the re-marriage of widows, though it is allowed by their law and recommended by their religion. Polygamy has come to be freely practised among them to a considerable extent, the scrupulous provisions and the exceptional circumstances under which it was originally allowed being conveniently forgotten. Surely here is abundant work for the enthusiastic Musalman reformer, whether it is looked at from a religious or social point of view.

Happily for Musalmans there is no distinction among them of caste and sub-caste as there is among the Hindus. Even the sectarian differences between Sunnis and Shiahs are fast dying out, so much so that, in drawing up the Report of the last Census, it has been found unnecessary to give their detailed statistics. Musalmans of this Presidency are, however, brought under three heads:—(*a*) those who are immigrants from other provinces or countries or pure-blooded descendants of such immigrants; (*b*) those who are the off-spring of immigrant men by Hindu women of this country; and (*c*) those who are full-blooded natives of the Presidency who have been converted to Islam. Mr. Francis has found it impossible to determine accurately what proportion each of these classes bears to the others; for, he adds, "though no foreign Musalman ever calls himself by the tribal names restricted to the mixed races and converts (such as Dudekula, Jonagam, Labbai, Mappilla, Markkayar &c.,) many of these latter arrogate to themselves names, such as Saiyad and Sheik, which in strictness only apply to pure-bred Musalmans." The statistics of parent tongue, however, throw an indirect light upon this question and of it we shall speak in due course. Of the Musalman tribes of foreign descent, it is generally admitted that Saiyads, who are the lineal descendants of Prophet, rank first as regards social precedence, and that next to them come the Sheiks, who are described as the off-spring of the first three Khalifs of the Prophet. Following the Sheiks come the Sharifs who are the descendants of Saiyad mothers; then the other tribes of pure blood, such as the Moghals, Navayats and Pathans, then the mixed races and last the baser occupational groups such as the tailors, the sweepers, the barbers and so on. The members of this last division are distinguished by the name of their occupations and not by any tribal appellation. The Musalman occupational groups are not castes in the ordinary sense of the word, as they inter-marry with one another and do not necessarily retain the functional name to which they were

born. Indeed, there is no distinction between Musalmans and Musalmans except that which is formed on social considerations. There is no priestly class among them, though the Shiahs have priests of their own tribe called Imams, who stand in much the same relation to their congregations as Roman Catholic priests do to theirs. There are also a few Peers or holy men to whom reverence is paid. The priests who officiate at the mosques are drawn from no particular tribe, but are required to prove their fitness for the position and to have this formally confirmed. There is no pollution among Musalmans, and all are equal in the mosques and in the burial grounds.

So far it is all well and good. But the baneful influence which Hindu customs have had on Musalmans is dreadful to read of. Many a Hindu ceremonial has been incorporated by the followers of the Prophet. The marriage ceremonies, instead of keeping to the simple form prescribed by the Koran, have been greatly elaborated and even include processions. A necklet of black beads, which is formally put on like the Hindu *tali*, has also come into use, and the women wear bracelets, which are broken when they become widows. Even in religious matters, Hindu and Musalman practices have become curiously blended. Hindus take a leading part in the celebration of the Mohurrum in Madras and the mofussil. Passages of the Koran are sometimes chanted as mantrams in the Hindu fashion. A class of Musalmans (Dudekulas) observe Hindu festivals and worship their tools at Bakrid as the Hindus do at Daserah. Though the Koran discourages astrology, lower class Musalmans will consult 'panchangan' Brahmans about the chances of the success of their enterprises. Some of these Brahmans will send half the fee so obtained to the Musalman Durgah at Nagore, near Negapatam, and will even offer sugar and flowers at that shrine, though they endeavour to excuse the act by saying that the saint to whom it is consecrated was originally a Brahman. Musalman women of the lower classes break cocoanuts at Hindu temples in fulfilment of vows. Strangest of all, there is reported to be a Hindu temple at a village called Uraiyur, near Trichinopoly, which is sacred to a goddess called "Tuluka Na'chiar" or the "Musalman Lady" who is said to be a wife of the Hindu God Ranganatha at Srirangam.

These are some of the sad features of Musalman Society which Mr. Francis's Report has brought to light most promin-

ently. They tend to show that, excepting in a few dead formalities, the life of Musalmans in Southern India is nothing different from that of the Hindus. In very many cases, the followers of the Arabian Prophet would seem to have forgotten even the root-principle of ther religion—the unity of God, the Formless and the Un-Incarnate. This fact alone is more than sufficient to fill the mind of the true Musalman with anxious concern regarding the future prospects of Islam in this country. His pious soul can find no rest with the view before him of hundreds and thousands of his co-religionists sunk deep in the degrading practices of the heathens around. May it not be hoped that the learned Musalman Mullahs of the day will bestow their earnest attention upon the best method of purging their community from the prevailing idolatrous beliefs and customs instead of on the easiest mode of alienating the sympathies of the masses from their unfortunate English educated brethren?

MD. IBRAHIM QURAISHI.

(To be continued.)

NOTES ON THE TAMIL UNION VERSION OF PHILIPPIANS.

N.B.—U. V. = Union Tamil Version; P. = Percival; F. = Fabricius; A. V. = the so-called Authorised English Version of 1611; R. V. = the English Revised Version.

CHAPTER IV.

VERSE 2. *τὸ αὐτὸ φρονεῖν*—'To be of the same mind.' The exact sense of the words is conveyed by the line of the hymn, 'to sweetly think and *feel* the same.' The translators of the A. V. 'studiously adopted a variety of expression which would now be deemed hardly consistent with the requirements of faithful translation. The studied avoidance of uniformity in the rendering of the same words, even when occurring in the same context, is one of the blemishes in their work.' I think we must all admit that the above criticism of the A. V. made by our English Revisers is justified. A glaring instance of the A. V. love of variety that will occur to many is John III, 15-16, where the very important word *αἰωνώος*, about the exact meaning of which so many pages of controversial matter have been written, is variously translated by 'eternal' and 'everlasting.' Whilst not going so far as to say that variety in the translation of the same Greek word should never be allowed, I am prepared to

accept it as a principle of faithful translation, that when a word in the original is used in two or more passages in the same sense it should be represented by the same word in the translation, unless there is some insuperable linguistic difficulty in the way of doing so. A somewhat unimportant instance of the application of this principle occurs in this verse. In chapter II. 2 we have translated *τὸ αὐτὸ φρονεῖν* by ஏக சிந்தை. Here we have in the U. V. the synonymous expression ஒரே சிந்தை. Whilst it does not apparently make an atom of difference to the meaning which we adopt, the principle enunciated above would lead us to use ஏக சிந்தை in this verse also. In itself the change is scarcely worth mentioning except as giving one an opportunity of emphasising a principle, the application of which in some instances leads to important results.

Verse 4. For சொல்லுகிறேன் read சொல்லுவேன்.

Verse 8. *ὅσα σεμνά*—'Whatsoever things are honourable' (R. V.); 'Whatsoever things are honest' (A. V.); ஒழுக்கமுள்ளவைகளெவைகளோ (U. V.); P. and F. give இலக்கணமுள்ளவைகள், the latter suggesting கனிசமானவைகள். The word has evidently caused our translators some difficulty. It literally means 'things that are serious and sacred, and call for reverence,' in other words 'reverend' or 'venerable.' The U. V. has consistently translated it wherever it occurs in the N. T. *viz.*, here and frequently in Timothy and Titus by ஒழுக்கம் or நல்லொழுக்கம், whilst P. renders variously by இலக்கணம் as above, நேர்மை, பயபத்தி, யோக்கியம், and பத்தி; F. whilst rendering by இலக்கணம் or கனிசம் here, uses யோக்கியம் throughout the pastoral Epistles. Of all these suggested translations நல்லொழுக்கம் seems to me to be on the whole the one that suits all the passages best. But it should be pointed out that it is not an exact equivalent of *σεμνόν*. ஒழுக்கம் or நல்லொழுக்கம் signifies, in the first place, good and well-regulated behaviour in harmony with prescribed rule or convention. It also means reverence or modest demeanour towards a superior. ஒழுக்கவணக்கம் is used to signify reverent deportment. Thus the word has an active meaning, *viz.*, the conduct of one who shows respect for law and authority. On the other hand *σεμνόν* is not so much 'that which shows respect' as 'that which is worthy of being respected.' In other words it has a passive meaning. வணங்கப்படத்தக்கவைகள் is the literal translation of *σεμνά* here, but I am not prepared to say that ஒழுக்கமுள்ளவைகள் should be displaced.

προσφιλῆ, 'lovely' or 'amiable' is rendered in U. V. by அன்புள்ளவைகள். Here again we have a word with an active meaning doing duty for one whose signification is passive. For προσφιλῆ points rather to the disposition and conduct that compel admiration and love in others, rather than to the disposition which shows love to others, that is to say the word means 'lovely' rather than 'loving.' No doubt ultimately the 'loving' disposition is also the 'lovely' one. Nevertheless the distinction between the two is real. προσφιλῆ directs attention to the effect that a certain disposition will produce upon others rather that to the essential nature of the person who possesses it. Hence F. is truer to the original when he renders: சிநேகத்திற்கு ஏதுவானவைகள்.

VERSE 10. ἐχάρην.—Literally 'I rejoiced.' This is an "epistolary aorist" which is best translated by the present tense in English and Tamil; for it expresses S. Paul's present feelings at the moment of writing, which would, however, have become past by the time the letter reached the Philippians. As in II. 25 the U. V. renders by the past tense: சந்தோஷப்பட்டேன். I prefer to follow P. in using the present.

In this verse our translators have succeeded well in bringing out the thought as well as the metaphor of the original. மணமலர்ந்த படியால் is a more successful translation of the Greek ἀνεθάλετε. 'You haye blossomed out into taking thought etc.' (lit. 'have shot forth thought as a sprout') than 'revived your thought' as in the R. V. Again it appears to me that the Tamil இப்படிச் செய்ய is a better translation of ἐφ' ᾧ ('with a view to which') than 'where, in' of our English Versions.

VERSE 12. ἐν παντὶ καὶ ἐν πᾶσιν—'In everything and in all things' (R.V.) St. Paul has learned the secret of contentment in every detail of life as well as in the sum total of its experiences. ἐν παντί is incorrectly rendered in U. V. by எவ்விடத்திலும், following the A. V. rendering, 'everywhere.' ஒவ்வொன்றிலும் or ஒவ்வொரு விஷயத்திலும் may be substituted.

μεμύημαι—Literally 'I have been initiated into the mystery.' The root of this verb is that from which our 'mystery' is derived. Among the Greeks there were esoteric religious societies which jealously guarded their special beliefs and practices from the knowledge of all who were not initiated. St. Paul's idea in using this word here is that contentment is a secret which can be learned by all those and only those who allow themselves to be initiated into it by Christ. It certainly would seem to be still

an undiscovered mystery to many. The U. V. போதிக்கப்பட்டேன் representing the A. V. 'I am instructed,' though better than படித்தேன் of F. and கற்றுக்கொண்டேன் of P. scarcely does justice to the interesting metaphor in the original. Perhaps, however, we shall not be able to improve upon it. Might we read பரிபூரண மடையவும் குறைவுபடவும் போதிக்கும் தீக்ஷை பெற்றேன்? If so, the idea of initiation would be retained.

VERSE 13. *ἐν τῷ ἐνδυναμοῦντί με.* —' In Him that strengtheneth me.' All the Tamil versions give என்னைப்பலப்படுத்துகிற கிறிஸ்துவி னாலே following the A. V, 'through Christ which strengtheneth me.' But it is now generally agreed that *ἐν* with the dative in such expressions has its original local signification rather than the instrumental force which it undoubtedly has in certain places. The expression ' in Him that strengtheneth me' calls attention to the fact that the strength needed to meet all the varied experiences of life comes to the apostle in virtue of his union with Christ. One of the greatest services that the Revisers have rendered to English Christianity is that they have consistently substituted 'in Christ' for the A. V. 'by' or 'through Christ' where we have *ἐν* with the dative in the Greek. In reply to the critics who complained that such insistence on minute distinctions was lamentable pedantry the late Bishop of Durham (Dr. Westcott) said, "No one, I imagine, will propose to alter the familiar phrase, ' In Him we live and move and have our being.' No one will say that 'through Him' would be a better rendering, and if so, I am at a loss to understand how any one can hold that it is a matter of indifference whether we say 'In Him were all things created' or 'by Him.' Have we a right to limit a divine revelation? Is it again a matter of indifference whether we say 'the free gift of God is eternal life in Christ Jesus' or 'through Christ Jesus'? To me, I confess, it makes a fundamental difference in the whole conception of Christianity whether we regard life as something which Christ has won for us apart from Himself, or something which is absolutely bound up with Himself, and only realised in vital fellowship with Him. And I shall hold ten years of my life well spent if I have been enabled to help in any degree in bringing this thought home to English-speaking people in years to come." These are words which every translator of the Scriptures must take account of. If we examine our Tamil versions in the light of them we find that Fabricius almost invariably translates *ἐν* with the dative by the instrumental case. Thus in the profoundly important passage

in Colossians I. 17, τὰ πάντα ἐν αὐτῷ συνέστηκεν, 'the universe [notice the article: not merely 'all things,' but 'all things as an organised whole,' 'the sum total of things' hence 'the universe,'] holds together in Him,' Fabricius gives us சகல வஸ்துக்களும் அவராலே நிலையாயிருக்கின்றன. Such a rendering is nothing short of calamitous in a country like India where it is so important to emphasise the true doctrine of Divine Immanence as against the counterfeit of Pantheism. Percival makes the same blunder. But fortunately our Union Version is here true to the original and renders எல்லாம் அவருக்குள் நிலைநிற்கிறது. I wonder to what extent the false translation of the A. V., 'by Him all things consist,' is responsible for the crude notions regarding the relation of Christ to the Universe, to which even distinguished men have given expression from time to time. The eminent inventor, Edison, some years ago whilst apparently wishful to honour God as the Governor of the Universe used an illustration which sheds an amount of light upon the thoughts of many hearts. He compared the Divine Being to the Manager of a huge American Railway (!), by whose fore-thought and care all the complex arrangements of the concern are kept in harmonious working. It is to be feared that there are multitudes of so-called Christians whose conception of God's relation to the Universe is exhausted by some such similitude as Edison used. God is the mechanician who has made the world and set it going, but who is outside it and who, to use the crude expression of a recent writer, does not "interfere" in the world He has made. All these defective views might have been avoided had the Scriptural expression, "In Him all things consist," taken a firm hold upon the minds of English-speaking Christians. In the rendering of such expressions the Union Version is far superior to the previous Tamil translations. But once and again it relapses into the use of the instrumental case where it is but a very partial equivalent of the Greek ἐν with the dative. Thus in the other verse quoted by Bishop Westcott, Rom. VI. 23, the Tamil reads thus: தேவனுடைய கிருபை வரமோ நம்முடைய கர்த்தராகிய இயேசு கிறிஸ்துவினால் உண்டான நித்திய ஜீவன். It might be inferred, for all the Tamil says to the contrary, that eternal life is a gift which we may possess apart from Christ, although we receive it through Him. Of course instead of இயேசு கிறிஸ்துவினால் உண்டான நித்திய ஜீவன் we ought to read இயேசு கிறிஸ்துவுக்குள்ளான நித்திய ஜீவன். Eternal life is in Christ and can only be realised by us through living fellowship with Him. So in

this present passage, to which I return after a somewhat lengthy digression, we must read என்னைப் பெலப்படுத்துகிறவருக்குள்.

VERSE 17. *οὐχ ὅτι ἐπιζητῶ τὸ δόμα.*—'Not that I seek for the gift' (R. V.). The U. V. fails to render *ὅτι*. We may remedy this by following Percival's method and reading: உபகாரத்தை நான் நாடுகிறவனுய் இதைச் சொல்லாமல்.

VERSE 19. It is most probable that *ἐν δόξῃ* ('in glory') does not refer so much to the future glory of heaven where God will satisfy every need, as to the present source from which He draws supplies to meet our need. We must therefore transpose மகிமையிலே and slightly modify it thus: மகிமையிலுள்ள தம்முடைய ஐசுவரியத்தின்படி.

πᾶσαν χρείαν ὑμῶν 'Every need of yours' (R. V.); not 'all your need' (A. V.) which would require the article. The Tamil, உங்கள் குறைவையெல்லாம், follows the A. V. and must therefore be slightly amended thus: உங்கள் ஒவ்வொரு குறைவையும். The change may seem a slight one. Yet to how many a devout mind it will bring encouragement to be assured that God will supply not merely all our need in the bulk but every need in all the details of life's most prosaic duties and experiences.

VERSE 20. There seems no special reason why we should depart from the literal rendering of the Greek, *τῷ θεῷ καὶ πατρὶ ἡμῶν*, 'to our God and Father.' We should accordingly substitute for the U. V. rendering the following: நம்முடைய தேவனும் பிதாவுமான வருக்கு.

VERSE 21. I prefer ஒவ்வொருவருக்கும் to யாவருக்கும் as a translation of *πάντα* without the article; 'every saint' is to have an individual salutation.

VERSE 23. For உங்கள் அனைவரோடுங்கூட read உங்கள் ஆவியுடன் கூட following the Revisers' text.

Before bringing this series of papers to a close I would request the indulgent reader to note a few errata that have crept into former papers:

On page	209,	line	3,	substitute 'is' for 'are';
,,	259	,,	6,	insert 'that' after 'impression';
,,	,,	,,	21	substitute 'annoy' for 'sway';
,,	260	,,	16	,, 'mongrel' for 'mingled';
,,	261	,,	14	,, '20' for '21';
,,	,,	,,	22	insert 'far' before 'forward';
,,	,,	,,	23	read 'என்ருல்' for 'என்முல்';
,,	263	,,	4	omit விப்பதை or enclose it in brackets.

C. H. MONAHAN.

NOTES OF THE MONTH.

India is to be congratulated that the past month has brought a reduction of the salt-tax and a raising of the minimum income subjected to the income-tax —the first 'remission of taxation' for some twenty years. It is a gratifying sign of the growing prosperity of the State, as a State, that though its expenses are rising it is able to meet them with less pressure upon its poorer members.

The raising of the minimum will certainly benefit a large number of the middle class, and it is to be hoped that the advantage which the Government designs to secure to the lowest classes by the reduction of the salt-tax will be allowed to reach them.

India has lost a genuine friend in Mr. Caine. He was a Christian philanthropist who did a great amount of good work himself, but it was another side of his character that gave him the position he held in public life. He had constantly in mind that he was to some extent responsible for seeing that various authorities did good work too or at least did not do wrong. As a voter, an M. P., a supporter of Missions, an advocate of Congress principles, he felt it his duty to see that Government, Missionaries and the Indian Congress did their work properly. He criticised all freely, and none of them liked it. Such a function naturally exposes a man to accusations of meddling, and calls for great judiciousness and scrupulous care to ascertain all the facts in each case. Mr. Caine was doubtless at times mistaken in his views of the action of those he criticised, and was perhaps too ready to assume a critical attitude towards them, but of his conscientiousness and good-will to all there can be no doubt, and his self-sacrificing devotion to the cause of all whom he thought to be in need of help compelled the respect of those who differed from him most widely.

The versatility of the German Emperor is proverbial. Probably however nobody expected that he would write, as he has done, a long and notable letter upon the inspiration of the Christian Scriptures, and yet it is not at all unnatural. Religion must be the highest interest of every man that deserves the name, and though perhaps all rulers have not the sense to associate with scholars, one of the advantages of a ruler's position is surely that it gives him an opportunity such as cultured men covet of commanding the conversation of the greatest scholars in all subjects. What then more natural than that the Emperor should keep himself acquainted with the most recent thought on the sacred books of his religion? And being the Head of the National Church, what more natural than that, his colloquies with an advanced thinker becoming generally known, he should seek to reassure his orthodox subjects?

Briefly put, his position is this, *that there is an inspiration* which God gives to every man that does His work in the world; but there is a special inspiration which qualified men to predict the coming of or record the earthly career of the Divine Incarnation in Jesus the Messiah. His letter has called forth a critique from Professor Harnack, who maintains that inspiration cannot be dual.

The immediate occasion of the Emperor's letter was a lecture given by Professor Delitzsch, the Assyriologist, the learned son of one of the most famous Biblical scholars of Germany, the lecture being followed by an after-dinner *chat* between the Professor and the Emperor and Empress. In his lecture, which he delivered as a member of a Research Society, Professor Delitzsch gave an account of an ancient Babylonian Code, and then proceeded to theorise upon the effect of its discovery on the current views of the Mosaic Code and its inspiration. For thus going beyond the limits set by the Society under whose auspices he was lecturing and for introducing heterodox ideas before people not qualified to weigh them, the Emperor incidentally takes him to task in the letter to which reference has been made.

The Code described by Professor Delitzsch is certainly worthy of mention, not the less so because to students of Maine it may at first seem to throw into confusion some of the chapters of their master. Extracts from it quoted by later Assyrian kings were already known, but a year ago almost the whole of it was found at Susa on columns unearthed by French explorers and it has just been translated into English, French and German. The part now known consists of about 3,600 lines, covering the whole field of law, criminal as well as civil. The arrangement is systematic, the judicial system implied highly developed, and the civilisation advanced. Contract is found in full vogue. Yet the Code was made by Hammurabi, King of Babylon, who reigned from B. C. 2285 to B. C. 2242.

There is no doubt that a collection of Lord Curzon's speeches will be regarded as an almost necessary part of the reference library of Indian administrators of the near future. Of all his speeches few if any have exceeded in interest or importance that with which he closed the discussion on the Budget. It was a masterly survey of the work at present before the Government of India. The most noteworthy passage was that in which he dealt with foreign affairs and showed how manifold have grown the international relations of this country and how the Foreign Affairs department of the Government of India has really become the department of Asiatic affairs for the British Empire. As he truly said Foreign Affairs have been seldom mentioned in the Legis-

lative Council; his words were therefore the more needed. They have made clear the saying—which the man in the street had often heard but probably never understood—that India is the key of the British Empire. They cast light also upon Mr. Balfour's recent speech in defence of his Ministry's military administration, in which he emphasized the need of being able to reinforce the Indian Army largely at any time. It is a new rôle for India, so long isolated, so often the victim of Mid-Asian invasions. But the connexion of Britain and India has inverted the story of the past. The British-Indian (is not some such compound an absolute necessity for Indian history and politics?) Empire, unlike its predecessors, has pushed up North-Westwards from the Sea. It is a great part that India is thus called to play in the world. Will her people rise to it? On the answer to that question the history of the future depends. If they can, they will share with the British the sway of the greatest Empire the world has ever seen.

One passage in Lord Curzon's speech must have come as a surprise to many. Mr. Raleigh had so recently made to the Senate of the University of Calcutta such conciliatory speeches, expressing his belief that in its University Reforms Government would not set itself against University opinion, that the Viceroy's reference to the matter seemed to show that he had spoken without his brief. Lord Curzon complained that, whereas two years everybody agreed that University Education needed to be revolutionised, now everybody professes satisfaction with it and deprecates change. As regards Madras University we do not know any competent person who two years thought it required drastic change. It was then universally agreed here that what was needed was progress on the lines already followed. If Government could see its way to help it to provide teaching and equipment for post-graduate study such help would be welcomed; and if it would use its power of appointing Fellows with a little more consideration for academic needs it would be well. But revolution was the last thing needed. And Madras opinion takes much the same position to-day. It is by no means certain that any advantage to this University will result from the Commission that will compensate for the loss of time that the discussion of its Report has necessitated and the hindrance to its steady progress which it has caused. Certainly no change in the organisation of the University would be likely to produce any advantage worth the price of the ill-feeling which would be caused by the dismissal of any large body of the Senate to the 'limbo' (to use the Syndicate's expressive word) of Honorary Fellowship. With regard to other Universities we have not the knowledge that would justify our saying much. But assuming that Lord Curzon's account of public opinion two years ago and now applies to

them, it cannot be overlooked that the Commission's Report in some matters suggested remedies which were worse than the disease, and that though the Government of India by its Letter has shown that it has its doubts about these prescriptions, there has been created apprehension, which may have led these Universities to prefer a gradual reform by themselves of the present system to any change carried out by the Government as a result of the Commission. Lord Curzon announces his determination to carry his University reforms through with or against current public opinion. It is to be hoped that his 'reforms' will be framed with discrimination; for there are few, if any, among the recommendations of the Commission which the Senate has disapproved that it would be worth while to *force* upon the Madras University at any rate.

An article in the March issue of our able contemporary *The Indian Churchman* examines the teaching of early Christian Fathers as to the organisation of the Church. Its results are interesting. 'The ancient Bishop was not a solitary authority.' 'The Bishop, acting apart from his presbyters, is not acting as a Bishop, but as a private individual; and in a merely personal capacity his judgment may be of small value as compared with that of the theological specialist.' 'It is this organic unity between the Bishop and his priests which gives reality to Diocesan Institutions.' In support of these principles various patristic quotations are given. Two from Cyprian contain an element which the writer overlooks when he states his inferences from them—the presence, counsel, and consent of the laity of the diocese. The conclusion of the writer is that the Cathedral Chapter should be regarded as the Bishop's Council. We do not attach so much importance as he does to the evidence of antiquity, but it must be clear from the very evidence he adduces that, if weight is to be given to it, a Bishop would have to consult a great many more people than half a dozen Canons before taking official action.

This High Church insistence on the inability of the Bishop to act without his clergy is specially interesting in view of the position in the Church of England to-day. Rightly or wrongly people regard the Bishops as having authority over their clergy, and when High Church clergy refuse to obey their Bishops' prohibitions of Romanising ritual, they demand the enforcement of discipline. The Bishops long asserted that they were unable to enforce it. For years a large part of the community has been demanding that, if this be so, something should be done to make discipline possible. Last month an Act with this object was introduced by a member who was sent by Liverpool to Parliament for this very purpose. The Prime Minister opposed it, but its second reading was carried by

a large majority. Whether its supporters will be able to pass it into law this session under the conditions of the case remains to be seen: but it means that something will be done. The Bishops too have discovered that they are not so helpless as they thought, and are waking up. They had been told so constantly by the High Church clergy that the people were with the latter that they had almost begun to believe it. There is no room for doubt now as to the Protestantism of the laity and its determination that the Church of England shall not be Romanised. The new Archbishop of Canterbury has declared that indiscipline has gone too far and must be restricted. His career as Bishop of Winchester shows that he is—to say the least—as quick to chastise a Low Churchman for omitting from his service what is in the Prayer-book as a High Churchman for inserting what is not, but his accession, almost synchronising with the long-hindered action of Parliament, indicates that the period of disregard of rule in the Church of England is approaching its close. The means are not particularly important, whether by extending the power of the Bishops and the authority of the State over these or not, but it is essential that, so long as there is an Established Church of England, its clergy shall not set an example of lawlessness, and that, so long as they are paid as officials of a Church of the Reformation, they shall not betray or defy Reformation principles.

We have received an advance copy of an article by 'Mrs. C. Besley' and an Editorial Note on it which are to appear in *Womanhood*, with the request that we will promote discussion of the subject dealt with. This is 'Social Intercourse between English and Indian Women.' The Editor of *Womanhood* offers a Silver Medal, a Bronze Medal, and a year's subscription to *Womanhood* for the three best letters on the subject written by Indian ladies, and similar prizes for the three best letters by Anglo-Indian ladies. From ladies who would wish to give their opinions in our columns we should be glad to hear; and there is a men's side to the question too, with which our readers may deal in our pages if they wish to. There is perhaps more done in this matter in Madras than Mrs. Besley and her Editor suppose; but what is done but reveals more clearly the very much more that is not done. Missionary ladies and those good friends of India, the Inspectresses of Schools, are of course those who have done most. Outside these, the number of European and Indian ladies who have done anything practical to promote social intercourse between European and Indian ladies is smaller than it should be. All honour to the few who have made efforts. Can anything be done to add to their number or make their efforts more successful?

A few extracts from Mrs. Besley's article may furnish a basis for correspondence, or at least for thought.

"We cannot but feel that to English women in India the Indians look for characteristic types of England's daughters and it is for us to show them the truest and purest of such types. By giving ourselves up to the pleasures of the moment, by allowing society to engross our thoughts altogether, by leading an empty, aimless, frivolous life—by these ways, more than we think do we hinder the growth of our Empire. Rudyard Kipling has very ably sung of the "White Man's Burden," but the white woman, as his helpmeet, has also a burden to bear—the burden of an important duty towards her Indian sisters."

"What we need is that English and Indian women should have a better knowledge of each other, and should see each other in a true light, with all their individual characteristics. We do not want Indian women to sink their own individuality, and become entirely Westernised; but we wish to show them in a true and clear light the Western ideas of social and domestic life, in order that they may assimilate and adopt as much of Western ideas as are suitable to their special wants, and such as will strengthen the development of their ethics, their intellect, and their domestic and social lives, emphasising and beautifying all their best Indian national characteristics. We do not want to force our ideas on them, but we want them to see us as we are, and not be dependent for their knowledge of English women on bazaar gossip."

"Further, we ourselves want to be able to see and learn to know more of India's daughters, of whose innate grace, beauty, modesty, and devotion as wives and mothers we have read so much, in translations of the *Mahabarat* and *Ramayana*, and in modern Indian literature. The only way to bring this about is by systematic social intercourse. I fancy, as I write this last sentence, that I hear the hopeless sighs of those who have listened to young enthusiastic but headstrong platform orators, who have represented social intercourse between English and Indian women (especially in reference to zenana ladies) in glowing colours as the easiest thing in the world. Far from it; the difficulties surrounding this duty are many—in fact, it might be said their name is Legion."

"In this case caste and custom prevent Indian ladies from taking the initiative and calling on us. That initiative remains and must be used by ourselves. But it has been proved, by the specially arranged zenana meetings in aid of the Victoria Memorial funds, that Indian ladies are very willing to meet us halfway if we take the first step."

Mrs. Besley then refers to the suggestion she has previously made of a "Victoria Guild," whose object should be to introduce and promote systematic and social meetings for English and Indian ladies, which

might take the form of an afternoon "At Home." "Of course," she adds, "no questions of religion would be touched on at such meetings, the idea being to promote a secular movement, which would enable the women of England and India to form a just, unbiassed opinion of each other."

It is noteworthy that during this past month there has also been a good deal of correspondence as to social intercourse between European and Indian gentlemen. It seems to us that there is wanted to smooth the way a convention as to the etiquette to be observed. At present we believe there are many on both sides who would like to see more of each other, but are fearful of creating inconvenience or offence by coming at wrong times, saying the wrong things, acting in the wrong way. Will not some Indian gentleman first say whether calling on his class by Europeans would be really welcome, and if so, then suggest a set of conventions to facilitate it?

The Rev. L. B. Chamberlain who is at present on furlough in America and is engaged in preparing school-books with a view to the improvement of scripture teaching in schools, has asked us to insert the following request for assistance:—

Aid from those interested in the improvement of Scripture instruction in Mission Schools is earnestly desired. The importance and magnitude of the work of outlining a curriculum, and preparing a series of text-books, on Christian truth, for the classes from Infant to Matriculation, is great. Every available aid is needed and desired. One such aid is the examination and comparison of existing courses and books drawn up on modern pedagogic *matter* and *method* suited to the age and grade of pupils.

Many such courses and books, suited to Kindergarten Primary and more advanced grades, have appeared in recent years.

Will those who know of any kindly give me the name, publisher and price, or *send a copy ?*

A course or curriculum for a particular grade or one that includes all grades, a book giving lessons for one year, or for several years, will alike be useful. Many of the best in America have already been brought to my attention. Therefore, I especially desire to know of those published in Great Britain, Australia or Canada. Prompt information will be doubly useful to, and appreciated by

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LITERARY NOTICES AND NOTES.

THE FATHER OF LIBERAL THEOLOGY.

Clement of Alexandria, Seventh Book of the Stromateis. Edited by F. J. A. Hort and J. B. Mayor. Macmillan and Co., Ltd. London. Price Rs. 15 net.

The old easy-going view of the early history of the Christian Early Church which overlooked all differences between one saint and another and never thought of questioning the traditional views of Catholicism has long been breaking up. One of the first challenges to conventional Church History was Wesley's question whether the Montanists instead of being the vile heretics Catholic writers represented were not Puritans too earnest for the Churchmen of the day. Of recent years much more has been written questioning old verdicts, especially on a line similar to Wesley's question. Hatch and Harnack in particular have maintained that about the close of the Second Century a great change occurred in the Christian Church by which its old freedom was curtailed, its emotionalism was dried up, prophesying died out, the Church was organised on fixed and secular lines, its doctrine was systematized and Hellenized, its morality was secularised. It is to the revolt against this change that Harnack traces monasticism, in his book on that subject.

Naturally many protest against this view, among them Dr. Mayor in the volume under review; and he has little difficulty in showing that as stated by Hatch and Harnack it needs a good deal of qualification. They exaggerate the freedom that prevailed before this period and the secularisation that followed. They deny too completely good qualities to Hellenism, and criticise too harshly the Christian leaders of the transition age. At the same time it is impossible to follow Dr. Mayor in his depreciation of the *charismata* of the first decades of the Church or to acknowledge that he shows himself quite able to enter into the position of the early Christians. The truth probably lies between the two views.

It is round the figure of Clement of Alexandria that the cloud of battle gathers. He was, it is true, not so learned or eloquent as his great successor Origen. But Origen's speculations led him into theories which were without doubt classed as heresies. It may be that if we knew more of Pantænus—that dim figure which founded the great Christian School at Alexandria and then came as a missionary to 'India'—the interest would shift from Clement the convert to Pantænus the master. But as things are, it is Clement who is exposed to the attack of those who think the Church was half-ruined, and who is cham-

pioned by those who think the Church was set upon right lines.* Striking indeed is the contrast between the 'accommodating' philosopher Clement and his contemporary, the uncompromising enthusiast Tertullian. It would be easy to point out the contradictions between them, but who is not thankful that the great Master could make use of them both?

Of Clement's life little is known. He must have been born in the middle of the Second Century after Christ. His parents seem to have been non-Christians. His education must have been thorough and it was supplemented by extensive travel. One of those who influenced him to become a Christian he met in Greece, another in Italy. He tracked out a third—in all probability Pantænus—in Egypt. About 190 A. D. when Pantænus went to "India," Clement became his successor as the head of the great Catechetical School. Among his pupils were two of the most famous Christians of the next generation, Origen and Alexander, Bishop of Jerusalem. In 202 A. D. the persecution of Septimius Severus broke out in Alexandria, and, the school being broken up, Clement resumed his travels We hear practically nothing more of him.

It is his books that lend the chief interest now to his name, especially if it be assumed, as it doubtless may, that his teaching was on the same lines and that they thus give us the principles of the school which did so much to shape Christian thought. Several of his writings have perished, but besides a sermon, three, at least in part, remain to us. These form a series. The first is a stirring 'Exhortation' to Greeks to become Christians. He exposes popular Paganism, corrects the philosophers and points out where they approach the truth, declares the good news of salvation through Christ, and appeals to his readers not to allow custom or self-indulgence to keep them back from accepting it. The second work was The Paidagogos (or Tutor). This is addressed to Christians and is intended to instruct them in Christian conduct and manners. The Paidagogos is the Word of God Who is all our life training us, by saving us from sin and teaching us, women as well as men. It is this view of the Divine Word which leads Clement to perhaps the most beautiful passage in his writings:—'The sick need a Saviour; those who have wandered a guide; the blind one to bring them to the light; they who thirst the living fountain of which he who

* The modern conflict about him was curiously anticipated in Roman hagiology. From time immemorial he held a place as Clemens Martyr in the Roman Calendar, his day being December 4th. But on the ground of a doubt expressed by a blundering lexicographer as to his orthodoxy, his name was removed three hundred years ago by a Pope of his name and even the appeal of a King of Portugal for its restitution has been of no avail.

drinks shall never thirst; the dead need life; the sheep a shepherd; the children a tutor; in a word all mankind need Jesus.'

The third work was the Stromateis (Miscellanies), the Seventh and concluding Book of which is that which now lies before us in an edition which bears the honoured names of the late Professor Hort and Professor J. B. Mayor. To the former are due a large number of notes on the first half of the Book; the latter, assisted by suggestions from Dr. Hort's son and Dr. Henry Jackson the great Cambridge authority on Greek Philosophy, has completed the annotation, prefixed introductory matter, introduced a translation, and added appendices and indexes. The introductory and appended matter is not very systematic in form and arrangement. The student will have to look elsewhere for much he might have expected to find in the volume, but any one who follows Dr. Mayor's rather discursive path will be repaid by the miscellaneous information to which it will lead him. The editor's apologia seems to be that Bishop Westcott's article on Clement in the Dictionary of Christian Biography makes it unnecessary for him to write more fully.

The word Stromateis meant 'bags for bed-clothes'; but it had already been used to denote collections of miscellaneous thoughts or writings. It might have been expected that a teacher like Clement would have written a systematic and logical treatise to set forth his views, but as he tells us his use of an opposite method was deliberately chosen. He was anxious that his ideas should get a fair hearing, but he seems to have feared that if they were plainly set forth, the prejudices of the community would prevent this. His position seems to have been like that of some preachers of to-day who while themselves accepting the results of the Higher Criticism and desiring to spread them, are most careful to avoid the slightest suspicion that they do so. It was 'Philosophy' that Clement wished to champion but that was so much suspected by many of his readers. Hence while he maintains that his views are those which the elders derived from the Apostles and handed down, he states that he omits some things intentionally lest they should be misunderstood and cause mischief. So too he deliberately writes in such a way that to the thoughtful reader there will be presented much that the careless reader will miss. And the 'studied disorder' was intended also to reveal the real objects of the book only to those who were *not* dependent for their understanding of it upon 'its being clarified by arrangement or style.' The book must have been full of suggestiveness to a man who would take the trouble to follow up the trains of thought opened by a quotation here, or on anecdote there, or a question in some other passage. 'Hints' or 'suggestions' is the term he himself applies to the book.

It is impossible to discuss here any of the innumerable questions, such as the relation of Clement's teaching to the Mysteries, which the reading of Clement and his Editors suggests. We can but refer to his fundamental position.

What was the mode of thought into which Clement wished insensibly to bring his readers? It was that of regarding Greek Philosophy as a *præparatio evangelica*. The following extract from Dr. Mayor's Introduction gathers together from a number of his 'hints' Clement's general idea and enables us to see his own opinion on it:

We may say then that Clement is entirely justified in his assumption that the working of the Divine Spirit was to be traced in the history of Greece and Rome as well as in that of Judaea; that philosophy had been to the Greeks what the law was to Jews, a covenant with God[1], a παιδαγωγός to bring them to Christ; that a Socrates or Plato, a Pythagoras or Cleanthes, who acted up to the light which he had received from heaven, was as truly a sharer of the heavenly citizenship as any devout Jew under the Old Dispensation[2]. More generally we may say that it is only a partial aspect of God which is revealed to any individual, to any race, or to any age, and that the Jewish conception of God and of man needed to be supplemented by the Greek conception, just as in later ages the ecclesiastical conception of God is continually widened and modified by the scientific conception. The Church which is not always learning, which is merely traditional, is doomed to sterility, if it is not already dead. It does not of course follow that the Greek conception was on the whole as adequate as the Jewish conception. Clement allows that it is altogether defective as compared with the teaching of Christ[3]; yet still it is of use as a handmaid for the highest wisdom, just as the ordinary course of instruction is for philosophy[4]; it prepares the soul to receive the faith[5], though even in a Greek it is not absolutely indispensable[6]. Clement would no doubt have maintained that all the books in the world taken together cannot compare with the value of the revelation contained in the Scriptures: are we to censure him if he finds more of divine truth in the writings of Plato than in the books, say, of Chronicles and Esther, in other words, if he holds that the portion of the Διαθήκη which is contained in the latter is of less importance than that which is contained in the former?

But for Clement and for us Greek Philosophy is but one member of a class. It takes its place side by side with Judaism, Hinduism, and all other pre-Christian religions or modes of thought. What is the principle that for Clement governs his view of all? It is that the Son is the source of all human good and has left no man that ever lived upon the earth without His aid. Clement's method makes quotation a very imperfect way of making clear his point of view, but the following will illustrate both his view and his style.

Therefore the commandments given by the Lord, both the former and the latter, all flow from one source, for neither did He negligently suffer those who lived before the law to be altogether *without law* [7], nor on the other hand did He

[1] *Str.* VI. 42, 67.
[2] *Protr.* § 68 foll., *Str.* I. 28, VI. 156.
[3] *Str.* I. 28, 98, VI. 68.
[4] *Str.* I. 30.
[5] *Str.* VII. 70.
[6] *Str.* VII. 11.
[7] *Cor.* IX. 21.

permit those who were ignorant of the barbarian (*i.e.*, Jewish) philosophy to run wild. For, by giving to the Jews commandments and to the Greeks philosophy. He *confined unbelief*[1] to the period of His own presence on earth, in which every one who believed not is *without excuse*.[2] For He leads different men by a different progress, whether Greek or barbarian, to the perfection which is through faith. But if any of the Greeks dispenses with the preliminary guidance of the Greek philosophy and hastens straight to the true teaching, he, even though he be unlearned, at once distances all competition, having chosen the short-cut to perfection, viz. that of *salvation through faith*.[3]

So far as one of the books of the Stromateis can be said to have a subject, the subject of the Seventh book is the 'Christian Gnostic,' the perfect Christian. Clement describes what such a man is, his worship, his knowledge, his virtue. Incidentally he rebuts the charges of atheism and irreverence brought against Christians and refutes the objection that the multiplicity of sects and heresies shows that Christianity cannot be true. Characteristic of him are the use he makes of traditions such as those called the Traditions of Matthias and that of the address of St. Peter to his wife at her martyrdom, and his allegorical interpretation of the Old Testament. A remarkable illustration of the latter is in his application of the division of animals into clean and unclean to the orthodox and heretics, when he gravely explains that the division of the hoof denotes faith in the Father and the Son; the chewing of the cud denotes the careful study of the Word.

Yet with all his defects Clement gave to the Church a wider vision of what Christ does for all mankind. He enabled Christianity to recognise more fully than before that it was not local or limited in time; but that it reached back through all the past and was the heir of all the future.

Arithmetic for Lower Secondary Schools. By G.K. Gokhale, B. A. Macmillan and Co., Ltd. Price 12 annas.

This book is intended for the lower classes of Indian schools, for whom the author's 'Arithmetic for High Schools' is found too difficult. The Arithmetic has no special features about it that make it stand out as superior to any of the best known Arithmetics that are already widely in use in this Presidency. There is not much scope for new Arithmetics of this character; there is room for Arithmetics for the classes below the Lower Secondary standard, Arithmetics in which the first steps are lucidly and clearly explained.

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1 *Rom.* XI. 32. *Gal.* III. 19--24.

2 *Rom.* I. 23.

3 *Ephes.* II. 8.

Manual of Geography. Christian Literature Society for India. Price 12 annas.

This is a revised and enlarged edition of a book that has already passed through 32 editions. In this edition chapters "have been prefixed on Mathematical and Physical Geography, and on Maps, and the principles of projection; and 34 specially drawn maps, 14 of which are physical, have been introduced." The new edition is a decided improvement on the old one and in its present form the Manual should have an increased circulation. For Matriculation students at Indian Universities it is the most suitable Geography published. The defect in imported Geographies is that they give an altogether too detailed account of the British Isles and not enough details of India. The Manual is specially written for India and is free from this defect. One word of complaint—the binding is very like that of the publications of another well known publishing house.

Poetical Selections for Junior Students. Price 8 annas, *Poetical Selections for Senior Students.* Price 10 annas. Edited by C. M. Barrow, M.A. Macmillan and Co., Ltd.

These Poetical Selections are on the whole good. Mr. Barrow has been content to use old favourites rather than make an entirely new selection. The junior book is well suited for fourth forms and perhaps for fifth forms too. The senior book will make a good poetry book for sixth forms. The pieces are of varying difficulty and many are of a good length. Various styles are illustrated and the pieces though familiar are well adapted for school purposes. To those wanting a good cheap poetry book we can commend these two little volumes.

Mechanics, Theoretical, Applied and Experimental. By W. W. F. Pullen. Longmans, Green and Co. Price 4*s*. 6*d*.

This book is intended for elementary students and for them it seems well suited. In get-up the book deserves praise, the figures, of which there is an abundance, are clear and well drawn. For students in workshops who have not much time at their disposal to study the theoretical part of their profession this book may serve a useful purpose, but for the student who has more time the book is too elementary, "On account of the distressing ignorance of the simplest parts of mathematics shared by some students, the author has been careful to avoid introducing matter which is commonly named 'Mixed Mathematics,' and in which the part played by Mechanics proper is that of a peg upon which to hang a mathematical exercise." It seems to us that this is pandering to dufferdom. If a man is going to be anything better than a mere manipulator of tools, it is advisable that he should have a fair acquaintance with Mathematics. To merely take formulæ out of a

book and then work little sums in Arithmetic, is not very exhilarating work. A student who wants to know his subject will want to know how the formulæ are obtained, and to give the student the idea that Mechanics needs no knowledge of Mathematics is encouraging him in the neglect of what must prove of benefit to him. For that class in England who have to work hard all day and then attend an evening class, the book will be useful; to those who require but a little knowledge of Mechanics in this country, the book will also be useful, but we cannot say that the book will be of much value to the student who aspires to a more complete knowledge of the subject.

Practical Exercises in Geometry. By W. D. Eggar, M.A. London: Macmillan and Co., Limited, 1903. Price 2*s*. 6*d*.

This book is an attempt to adapt the experimental or heuristic method to the teaching of geometry in schools; and there can be no doubt that it is on right lines. It affords exercise in the drawing of geometrical figures, and at the same time familiarises the learner with many geometrical relations, knowledge of which will be of great use to him when he enters on the study of geometry as a theoretical science. The author rightly insists on the importance of accuracy of measurement and accuracy of drawing. It is a pity he has not paid so much attention as he ought to have done to accuracy and clearness of statement. He rightly tries to avoid, as far as possible, the use of technical and unfamiliar language, but either he has not in all cases clear ideas of what he ought to say or he lacks the power of giving clear expression to his ideas. For example, it seems to us that the idea of a *plane surface* is not very successfully presented in the following sentences:—"If you examine the surface of still water in a basin or in a pool, you will find that, away from the extreme edge, it is perfectly level in every direction. You can find this out by floating a straight stick on the water, and noticing that the stick lies along the surface of the water, in whatever direction it may be pointing. A surface of this kind is called a *plane surface*." This way of putting things does not bring out with sufficient clearness the fact that while a "flat or level" surface is a plane surface, a plane surface need not be flat or level, in the common acceptation of the terms. The author would have done well, we think, to have avoided the use of the word *proportion* in the sense of *ratio*. In this and several other instances he has been too ready to sacrifice technical accuracy in order to avoid the appearance of dulness or dryness. On the whole, however, his book is a praiseworthy attempt to place the early study of geometry on right lines.

A Short Introduction to Graphical Algebra. By H. S. Hall, M.A. London: Macmillan and Co., Limited, 1903. Price 1*s*.

This little work, which was first published in November 1902, and of which a revised and enlarged edition has just been brought out, was doubtless written as a kind of supplement to Hall and Knight's *Elementary Algebra.* The use of graphical methods both for purposes of illustration and for the solution more particularly of certain practical problems has come very much to the front of recent years, and an elementary text-book on algebra can hardly be considered up to date unless it deals at some length with such methods. Mr. Hall's little work may be recommended as a suitable introduction to the subject of graphs in both its analytical and its practical aspects.

Geometrical Drawing for Art Students. By I. H. Morris. Specially edited for Indian students by William Jesse, M.A. London, New York, and Bombay: Longmans, Green and Co., 1903. Price Re.1.

The present edition of Mr. Morris's well-known work has been prepared to meet the requirements of certain classes of students in this country. The most noteworthy feature of it is an appendix on solid geometry. The book is of the orthodox type, and has most of the faults usually to be found in books of its class. There is the usual looseness and inaccuracy of expression, and little attempt is made to put the teaching of drawing on a rational basis. It will probably be found serviceable, however, by those for whom it is intended.

Literary Notes.

The *Academy*, in an amusing article, suggests that it is time to compile a black-list of words and phrases that have appeared so often in Court as to warrant their immediate expulsion. The reporter, it points out, is chiefly responsible for such wearisome reappearances. "The sacred edifice," "the devouring element," "a well-earned rest," "transpire," "pronounced life extinct," are among the offenders it would put upon the black-list, but there are scores of others which are the joy and support of the penny-a-liner and which might most justly be sent to keep these company. The writer of letters to the newspaper is another culprit. The *Academy* points out how when an ordinarily sensible man sits down to write such a letter he is seized with the fatal desire to be literary, and hence from his pen flow phrases he never uses in ordinary life, such as "save the mark!" "perish the thought!" "ye gods and little fishes!" He generally begins by "craving a portion of your valuable space anent a question which is *en evidence*" and ends by "apologising for taking up so much of your valuable space." Why do sensible men adopt this jargon? The reporter does it to save time and to increase his income; ordinary men because "the unusual medium of the pen paralyses their thought and throws them back on the

phrase." Another set of phrases that falls under the ban of the *Academy* critic is that of which "the Swan of Avon" may be taken as the type. To that class belong "the great Lexicographer," "the Sage of Chelsea," and "the Wizard of the North." Harmless enough in themselves they have become hackneyed by constant repetition. The critic might have gone a little further and given us a list of the quotations which have been worked so hard that they deserve "a well-earned rest," say, for a quarter of a century.

A well-known German professor was once somewhat dogmatically asserting to an Oxford don that in the English language any part of speech might be used as any other part of speech, and he was rather annoyed when the Oxford man remarked gently that he had never known the noun *tongs* to be used as a verb. It seems from a letter Mr. John Murray has written to the *Spectator* that not a few writers now-a-days have adopted the theory of the German professor, and are given to manufacturing "verbs out of nouns, adjectives, and anything else which comes to hand." Mr. Murray says 'In MSS. which I have read during the past few weeks I have found scores, I might almost say hundreds, of instances of this practice, which appears to have a special fascination for some novelists and poets. Here are a few examples: "he hoarsed," "he husked," "she shrilled," "she tiptoed," "she glimpsed him," "he parroted," "to supreme," "to camorning," and last but not least "yells of joy artesianed up his throat."' There is no doubt that as long as a language is living it will grow, but it is not likely that it will grow by the violent efforts of individual writers, and as the *Academy* remarks in commenting on Mr. Murray's letter "the best writers do not coin words in our day; all that the utmost art can require exist already." Of course the progress of scientific discovery and invention necessitates an increase to our vocabulary, but it is only occasionally that words deliberately invented become really naturalised in the speech of the people. In a recent number of *Notes and Queries*, Dr. Murray explains the reason why the word "appendicitis" does not appear in the *New English Dictionary*. It is that twenty years ago appendicitis was a purely scientific name for a rare and little-known disease, and that there were many other medical terms ending in "itis" which might equally well have been inserted, but for which no one ever looks. We may hope they will remain unheard of and therefore unnecessary.

Indian writers of English do not often indulge in fresh coinages intentionally, but such mistakes as "mockish," to "prophesize," "debaucherous" and "everlasticity" are not uncommon. If it were allowable to invent what Lewis Carroll called "portmanteau words"

the last might be accepted as conveying the idea of perpetual sprightliness. "To chit-chat" was at one time a favourite, but its popularity appears to be on the decline. There are however some phrases which should like those mentioned in the *Academy* be black-listed, not however because they are hackneyed but because they are not English. First may be placed "to pull on well" in the sense of "to prosper" or "to get on," and next to it "to stick up to a thing"—where the "up" makes nonsense. "To put up" is so constantly used when a permanent residence is spoken of, that it too should be black-listed, and so should "doing well" with reference to the state of one's health seeing that it is constantly used in a hopelessly unidiomatic matter. Two more expressions should be added to this list—the use of "go" as a noun meaning "way" or "method," and of "to blink" with the meaning of "to be astonished." Almost all of these are used by men who speak and write English exceptionally well.

Professor Cowell who died in Cambridge last February is described by the *Athenæum* as being "not only the greatest Oriental scholar that England has produced, but probably also the most widely-learned man of our time." Early in life he devoted himself to the study of Oriental languages and literature. In 1856 he was appointed Professor of History at the Presidency College in Calcutta, and two years later became also Principal of the Sanskrit College there. It is said that his memory is still cherished by his old Indian pupils. In 1867 he was elected to the chair of Sanskrit in Cambridge and there he spent the rest of his life. Professor Cowell did not confine his attention to Sanskrit and Indian languages but had a profound knowledge of Persian, Welsh, Spanish, Italian and some Semitic languages, as well as of Latin and Greek. It was he that introduced Omar Khayyam to Fitzgerald whose version of the Persian poet is now so well-known. In all the notices of Professor Cowell these characteristics are dwelt upon—the thoroughness of his work, the width of his knowledge, and the generosity and sympathy of his nature.

The Spring publishing season has now begun and there are many announcements of books that should be interesting reading which either have already appeared or are about to be published.

Messrs. T. and T. Clark announce an extra volume of Dr. Hastings' Dictionary of the Bible. The Dictionary is complete in four volumes, and this new volume is to contain indexes and articles on subjects which could not be regarded as strictly within the scope of the Dictionary, though closely connected with Biblical subjects. Thus it will contain articles on such subjects as Josephus, the Talmud, Philo, the religions of Greece and Asia Minor. Also it will contain articles

dealing more fully with certain subjects such as the Sermon on the Mount, the English Versions, the Religions of Assyria and Babylon, of Egypt and of Israel. Further there will be general articles which will treat of subjects that have been dealt with at sufficient length already, but in different parts of the Dictionary, *e.g.*, the Races of the Old Testament, New Testament Times, the Style of Scripture.

The Boer War still has left some gleanings. Mr. T. Fisher Unwin intimates the appearance of *A Woman's Wanderings and Trials durimg the Anglo-Boer War*, by Mrs. De la Rey, and *The Anglo-Boer War* edited by Commandant Bresler, with introductory Chapters by Generals De Wet, Kritzinger, Fouché, and Joubert, and the Rev. J. D. Kestell. The same publisher announces three new volumes in the "Story of the Nations" series—*Mediæval India under Muhammadan Rule* (A. D. 712—1764), by Prof. Stanley Lane-Poole; *Buddhist India*, by Prof. Rhys Davids; and *Parliamentary England*, by Edward Jenks. Prof. Lane-Poole's volume will embrace the whole period of Muhammadan invasion and rule from the conquest of Sind in the Eighth Century to the revival of Hindu ascendency and the interference of the British in the Eighteenth. The work is founded upon the Indo-Persian chroniclers, and is illustrated chiefly by photographs supplied by the Archæological Survey of India.

Messrs. Macmillan & Co. announce, among many other works, the *Life of Bishop Westcott*, by his son, the Rev. Arthur Westcott; Mr. Bryce's *Biographical Studies*, which include Gladstone, Dean Stanley, Beaconsfield, Cardinal Manning, T. H. Green, J. R. Green, Parnell, Freeman and Lord Acton; Lord Acton's *Lectures on the French Revolution; Mazarin*, by Arthur Hassall, in the Foreign Statesmen" series; Sir Gilbert Parker's illustrated account of *Old Quebec; The Last Utterances of Archbishop Temple;* and a new edition of Bastable's standard work on *Public Finance*.

The second volume of Mr. Oman's *History of the Peninsular War* is to be published by the Clarendon Press, and Messrs. Putnam are adding to the "Heroes of the Nations" series a volume on *Augustus Cæsar and the Organisation of the Empire of Rome* by J. B. Firth.

The third volume of the new edition of *Chambers' Cyclopædia of English Literature* will contain a study of Shelley by Mr. A. C. Swinburne, and an article on Byron by Mr. Theodore Watts-Dunton. Mr. Watts-Dunton will also contribute a prefatory essay upon the subject of "The Renascence of Wonder in Literature and Art."

SCIENCE NOTES.

At the meeting of the British Association last year, Lord Kelvin drew attention to the fact that no explanation was yet forthcoming of the constant temperature of the human body. It has long been known that the source of heat is the combination of food with oxygen. The place of the combination is chiefly in tissues surrounding the vessels through which the blood circulates, and not mainly in the place where the food is digested or where the oxygen is inhaled. Lord Kelvin remarked that it was possible that the controlling mechanism by which the temperature was kept to 98°·4' Fahr. might be in the central parts of the body, about or in the heart, but that it might seem more probable that it was directly effective in the tissues or small blood-vessels in which the combination of oxygen with food took place.

Since the meeting of the Association, Lord Kelvin has found that in one of the early numbers of the *Philosophical Transactions* there is a record of experiments by Dr. Adair Crawford "on the power that animals, when placed in certain circumstances, possess of producing cold." These experiments were made with dogs and frogs surrounded by a higher temperature than that of their own bodies. Dr. Crawford found that when dogs were placed in warm water a remarkable change was produced in the appearance of the venous blood. Instead of being of a dark red colour, it had very nearly the same light colour as arterial blood. This indicates that it contained much less than the normal amount of carbon dioxide and may even have contained none at all.

Lord Kelvin suggests that in view of Dr. Crawford's results chemical analysis of the breath in such circumstances would be most interesting. It seems, indeed, with our present want of experimental knowledge of animal thermodynamics, and with such knowledge as we have of physical thermodynamics, that the breath of an animal kept for a considerable time in a hot-water bath above the natural temperature of its body may be found to contain no carbon dioxide at all. Even this, however, would not explain the "generation of cold", as Dr. Crawford called it. Lord Kelvin thinks that perhaps this may be found to be due to more oxygen being breathed out than taken in. If this is found to be the case, the "animal cold" would be explained by the deoxidation of matter within the body. If this matter is wholly or partly water, free hydrogen might be found in the breath; or the hydrogen of water left by oxygen might be disposed of in the body, in less highly oxygenated compounds than those existing when animal heat is wanted for keeping up the temperature of the body or when the body is dynamically doing work.

IT has been argued on mathematical grounds that the "pear-like shape of the earth" might have been possessed by it at the time of its consolidation. and that Australia may be taken to represent the "stalked end" of the pear. Professor W. T. Sollas, speaking on the subject of the figure of the earth before the Geological Society, contended that Africa, rather than Australia, represented the stalked end, while the Pacific covered the broad end. He pointed out that a great circle swept through the centres of the East Indian and Aleutian arcs runs symmetrically through the bordering seas of Asia as far as Alaska, borders the inland lakes of America, passes the Californian centre, extends through the middle of the Caribbean Sea, runs parallel with the coast of the Antarctic continent, and returns to the East Indian centre without touching Australia. This course is in remarkable correspondence with the general trend of the great zone of Pacific weakness. If the pole of this circle in the Libyan desert is placed towards an observer in a globe, the African continent appears a great dome surrounded by seas and separated from the Pacific by an irregular belt of land. A second great circle, defined by Lake Baikal and with its centre at "the morphological centre of Asia," intersects it at an angle of 39°. On bisecting this angle, we find a mean directive circle with its pole near the sources of the White Nile. The smallest circle which will circumscribe Africa has its centre near this pole and within it the symmetry of the fractured African dome is observable. Outside this comes a belt of seas, and outside this again the Pacific belt of continents, the Antarctic, South America, North America, Asia and Australia.

IN an address on the prophylaxis of malaria, Sir William MacGregor recommended as the outcome of his experience the preventive use of quinine in malarial districts to the extent of at least 15 grains a week. He stated that at Lagos the method advocated by Major Ross for the extermination of mosquitos is being pursued by filling in the swamps with sandy soil. Large pools, which cannot be otherwise dealt with at present, have crude petroleum put on them periodically. Receptacles for drinking water are kept covered, and native boys are employed as mosquito catchers.

THE red and yellow varieties of mercuric oxide used to be regarded as isomeric compounds, but the theory of Professor Ostwald is now gaining ground, according to which the difference between them is due simply to a difference in the size of their particles. This theory is confirmed by the experiments of Herr Schick, who has found that their solubility in pure water is practically the same. In the case of the red oxide, one part dissolves in 19,500 parts of water; while in the case of the yellow oxide, one part dissolves in 19,300 parts of water. This

slight difference is probably due to a difference in the size of the particles.

Carbolic acid has hitherto been obtained from coal-tar, the substance in which it was first discovered. It has now been discovered that it can be prepared synthetically from benzol, and as this process is much cheaper than the other a considerable fall in the price of carbolic acid has taken place.

RECENT PERIODICAL LITERATURE.

The March number of the *Nineteenth Century and After* is rather heavy reading. It opens with an article of thirty-six pages by Professor Vambéry of Buda-Pesth, who discusses in somewhat academic fashion 'The Agitation against England's Power.' We frequently notice in everyday life, Professor Vambéry says, that particularly fortunate persons who have succeeded in accomplishing something special become a thorn in the side of their less favoured neighbours and have to bear much ill-will on this account. The same, he says, is seen in the political life of nations. When in the course of history one nation has, through geographical conditions or exceptional ethnical endowments, distinguished itself above all others, this very fact is sure to provoke the envy and the malice of surrounding nations. So long as these nations are weak and unable to check the progress and growing power of their rival, they look on with cold indifference, sometimes even with platonic admiration, but as they themselves grow in political importance, their envy and hatred grow apace. They resolve not only to overtake their rival but, if possible, to surpass and overthrow him. And the question with them is not whether they have suffered in any way at the hands of their rival or whether the interests of humanity will be furthered by his humiliation. Only because he is great and mighty he must be brought low.

Of the state of matters thus described Professor Vambéry finds a striking illustration in the present attitude of Russia, France, and Germany towards England. Fifty years ago, he says, England was the object of admiration rather than of envy, and because of her success in Asia she was praised as the standard-bearer of Western culture. Since then, her rivals have grown strong and they have determined at whatever cost to bring her to ruin. Professor Vambéry would distinguish, however, between England's great rivals. Russia is in his opinion the enemy most to be feared. There cannot be any doubt, he says, that the ultimate aim and object of Russia is the conquest of India. In seeking to accomplish this object she has found a zealous accomplice in France. Germany, Professor Vambéry thinks, is more a rival to Russia than to England; and he advocates an understanding with Germany as the only guarantee of peace. He holds that for the present, at all events, there is no real ground for hostility between England and Germany, and strongly advises them to come to an understanding with regard to their interests in Asia. He does not place so high a value as many people are inclined to do on the civilising influence of Russia in Asia, but he refers in very flattering terms to the work that England is doing in India. He has evidently a strong dislike to Russia, and the result is that his remarks frequently fail to carry conviction.

This criticism applies with even greater force to an article on "Reincarnation" by Mr. Narayan Harischandra. It is a common opinion in the West, says Mr. Harischandra, that the ways of the Hindu are mysterious; that his motives are inscrutable, that it is impossible to predict how under given conditions a Hindu will act. As against this opinion Mr. Haris-

chandra seeks to show that the ways of the Hindu are as clear as "a crystal brook"; that his motives can always be known to a certainty; that it is as easy to predict his conduct under given conditions as to foretell that a stone thrown up into the air will return to the earth. The proof of this, as given by Mr. Harischandra, is very simple, but, as we have already indicated, it is far from convincing. The entire conduct of a Hindu, we are told, depends on his belief in the doctrines of reincarnation and *karma*. The Hindu, because of his intense religious tendencies, aims at putting into practice the principles involved in these doctrines: hence his conduct under any given conditions can be accurately foretold. The religious instincts of the Hindu have made him of all the people of the earth the "one man whose practice is identical with his belief." Not only so, but in the matter of religion the Hindu is the "one Catholic in the world." "If he sees a beautiful idea in *any* religion whatsoever, he forthwith adopts it into his own and carries it into practice in his daily life." In his dealings with his neighbour the Hindu is "an ideal Christian" save only "where the interests of his loved ones are at stake." This kind of writing is only too familiar to those who have lived some time in India, and we regret that the Editor of the *Nineteenth Century and After* should have found a place for an article so full of misleading statements as Mr. Harischandra's is. One would like to know to what extent Mr. Harischandra himself practises the principles by which according to him the daily life of a Hindu is constantly regulated.

Mr. John Foster Fraser contributes an article on 'The Success of American Manufacturers.' Mr. Fraser has made investigations into the cause; of America's industrial progress and as the result of these investigations two things come out very clearly. The first is that the British artisan is superior to the American workman, and the second that the American manufacturer is infinitely superior to the British. America's success as an industrial nation is not due to excellence of workmanship but to ability in administration and control. The American, further, adapts himself to new circumstances much more readily than the Briton. The usefulness of an invention is much more readily recognised in America than it is in Britain. Many inventions in use in America are the creations of Englishmen. They were not appreciated in Britain, but the Americans realised their value and adopted them, in many cases altering and improving them. Another cause of America's success is the close relation between employer and workman that prevails in that country. The workman in America knows that if he makes an improvement in a machine that will enable him to turn out more work he will get at least half of the advantage. An important point of difference between the present industrial position of England and that of America lies in the fact that whereas the British manufacturers of to-day are the sons or the grandsons of the men who built up Britain's industrial greatness, the manufacturers of America are mostly men who have been the creators of their own fortunes and whose whole life is absorbed in their business. It is interesting to learn that progress and adaptiveness have been exhibited chiefly in those trades in which America has had to contend with European competition.

Mr. Walter Frewen Lord criticises the Brontë novels somewhat after the manner in which he recently criticised the novels of Jane Austen. The sisters Brontë, Mr. Lord says, had great courage, a lofty ideal, and seriousness of purpose; and their works have the abiding merits of abounding human sympathy and the infinite patience and conscientiousness with which they observe and record the facts of life. These seem generous admissions, but one hardly knows whether Mr. Lord wishes to be taken seriously or not. His verdict on the Brontë novels will commend itself as little to the mass of novel readers as did his estimate of the novels of Jane Austen. He sees some merit in *Villette*, and he seems to have a sneaking favour for Anne Brontë's works—*Agnes Grey* and the *Tenant of Wildfell Hall;* but he has little good to say of *Wuthering Heights* or *Shirley*.

In the *Fortnightly*, Dr. A. R.

Wallace's paper on 'Man's Place in the Universe' makes the world in a somewhat literal sense anthropocentric, just as from the moral and cognitional points of view the Oxford writers on Personal Idealism are inclined to make it. Dr. Wallace reaches his conclusion in this way. The number of stars is manifestly not infinite. Our sun is one of the central orbs of a globular star-cluster, and this star-cluster occupies a nearly central position in the erect plane of the Milky Way. It may, therefore, be safely inferred that our sun occupies a position very near to, if not actually at, the centre of the whole visible universe, and therefore in all probability is in the centre of the whole material universe. Besides this, the conditions favourable to life must be taken into account. While at the present time there are planets where life may be a possibility, it is very questionable whether life could have originated and have been developed upon these planets. Many considerations show how uniquely favourable is the earth's position for the origination and maintenance of life. The temperature of space is about —273°C. while that of the outer surface of the sun is about 9000°C. Yet on our globe the conditions are such that the temperature does not for any length of time fall below 0°C. or rise above 75°C. These narrow ranges must have been maintained for perhaps hundreds of millions of years. This fact in itself challenges attention. And when it is remembered how these ranges depend on an intricate balance of distance from the sun, extent and density of the atmosphere, the proportion of the surface covered by deep oceans, the depth of these oceans, the amount of atmospheric dust, and many other phenomena, it must be evident how peculiar is our place and condition within the solar system. In fact the evidence at our command goes to assure us that our earth alone in the solar system has been from its very origin adapted to be the theatre for the development of organised and intelligent life. Of course it may be said that the earth, as thus clearly constituted, is the result of one in a thousand million of chances occurring during almost infinite time. 'But, on the other hand' says Dr. Wallace, 'those thinkers may be right who, holding that the universe is a manifestation of mind, and that the orderly development of living souls supplies an adequate reason why such an universe should have been called into existence, believe that we ourselves are its sole and sufficient result, and that nowhere else than near the central position in the universe which we occupy, could that result have been attained.'

There is a thoroughly enjoyable paper by Mr. Stephen Gwynn on 'Thirty Years in Paris.' Mr. Gwynn is just about to leave Paris after twenty-nine years' residence in it. During that time there have been three narrow escapes of the Republic, one in 1876 when Marshal MacMahon dismissed the Jules Simon Cabinet, the second in 1889 over General Boulanger, the third in 1899 over the Dreyfus case.

The Presidents of the Republic whom Mr. Gwynn has known have, none of them, been men of genius, and this is perhaps as well in the case of a democracy. One is astonished to read that Frenchmen show little enthusiasm for their statesmen, ; demonstrations in their honour are rare while they live, and mourning at their death is far from excessive. Protestantism is fairly stationary, and the wonder is not that it has not grown but that it has not declined, for, according to law, children of mixed marriages have to be brought up as Romanists, and free-thinking has become politically fashionable.

Mr W. B. Yeats writes on 'the Happiest of the Poets,' the poet who earns this designation being Mr. William Morris.

The Ven. Archdeacon Wilson has contributed a thoughtful article to the *Contemporary Review* for March on *The Influence of Scientific Training in the Reception of Religious truth.* Scientific training, he says, accentuates Biblical difficulties and demands if faith is to be preserved more thought on first principles of Biblical interpretation than is often given ; it presents to some minds a fallacious alternative between natural evolution by the constant action of invariable and unconscious forces and a supernatural creation with design determining each detail as the need arises ; it accounts

for the strong materialistic bias at present felt in education; it weakens the religious faculties by leading to their disuse; it provokes resentment in some minds against untruthful religious teaching and consequent antagonism to all religion, and in others leads to a dogmatism of despair. But these are distinctly temporary effects of scientific training and belong to a transition period. They are all passing away and some have almost completely passed away from certain levels of education.

There are other effects of scientific training on educated minds in general which are permanent. Certain primitive anthropomorphic conceptions of God have become impossible to the scientific mind. Science has altered men's conception of creation; it has utterly indisposed men to rely on authority; it has created a desire for precision and accuracy. The effect of thorough scientific training is to reveal more impressively the permanent charm between the material and the spiritual, to increase the sense of mystery in the Universe and especially of the mystery in man, and to compel men to see that religion lies in a wholly different and much more important sphere than science, that scientific method is an instrument for advancing the utilities of life, but that religion is the central principle of life itself. Further scientific training deepens the conviction that there exists a reality corresponding to our moral ideas, a conviction just as strong and just as incapable of proof as that there exists in matter a reality corresponding to our sensations. Another permanent result of scientific training is probably to dispose the mind to simplicity,—to distinguish the dominant and universal truths from those that are derivative and partial.

Still more important is the revolution that scientific training is making in theological methods. It is driving theologians to adopt some Scientific method in investigation and to find some firm ground in experience and in the nature of things for those beliefs which have been common to the whole human race and form the foundation of religion. It promotes a search for continuity, hence revelation is aiming to be regarded as an influence of the Divine Spirit on the Human Mind discernible in many forms; but this instead of making the doctrine of the Incarnate Word incredible makes all it the more assured and all the more intelligible Another great result is that it compels us to regard theology as progressive, and this infuses new life into theology. Under this influence too faith grows into a reasoned perception of the essential and important truths of life and thought. In the present fluid state of religious thought some call for more dogmatic teaching but the true hope for the future lies in the concentration on the great fundamental truths of Theology as perpetually verified in experience, and this is in harmony with our Lord's own method of teaching.

Another effect of scientific training is a reversion to the Greek or Eastern type of Theology. The only theory possible to the evolutionist is the indwelling God. This view of God however is in danger of becoming identical with pantheism, and the problem which will tax the next age is the reconciling the idea of an immanent with that of a personal God. This will be done probably by dwelling on the witness which reason and righteousness and love in human life bear to the existence of reason and righteousness and love in God. The scientific study of ethics will become an ally of religion by emphasising the demand which all theories seem to make for an objective reality corresponding to our moral ideals. The new science of religious experience as presented in Professor James' Gifford lectures will be further developed and will help to restore a sense of the reality of the facts on which religion is based. So far as our faith is in correspondence with truth and reality it will be able to absorb all new truth which may be laid open to us; and it cannot be in the interest of the truth to avoid examination. No scientific training and no scientific results can ever obscure our inner conviction of righteousness and of the supremacy of the moral law; and if scientific training tends to enthrone this law as supreme in our lives, we may welcome it as a great educator of the mind of man for the reception of religious truth.

COLLEGE NOTES.

We regret to announce the death of Mr. Manjeshwar Mangesh Bhatt, B. A. Born in 1869 in Manjeshwar, he joined the Christian College, in February 1887, and graduated in January 1889, taking Biology for his optional subject. In the same year he entered the Bombay Secretariat as an Assistant Superintendent in the Revenue Department, where his rise had been steady. Since 1896 he had been acting as Superintendent of the Revenue Department. The Secretary, Revenue and Financial Departments, in a letter addressed to his widow observes that in Mangesh Bhatt the Government loses a capable and devoted servant at a comparatively young age.

The College Prize-giving was held on Friday, March 27th. The Chief Justice, Sir Arnold White, presided, and after distributing the prizes delivered an address chiefly directed to the encouragement and guidance of those students of the College who should afterwards take up the legal profession. The main feature of the function was the frequent appearance before the chairman of R. V. Krishnan, who carried off four prizes and three medals. Just as each Cambridge year is known by the name of its Senior Wrangler, so 1902 will often be recalled among *alumni* of this College as Krishnan's year.

The College Day Committee is to be thanked for again holding a Social Gathering to welcome the graduates of the year, and congratulated on its success. This pleasant little gathering may, we hope, now be regarded as an annual function. It serves a very useful purpose.

Closely connected with this Committee, we believe, is one to which also congratulations are due. The enclosing of the garden around Dr. Miller's Statue is a great improvement of the Esplanade. The public authority which has sanctioned it and those who have carried it out alike deserve the thanks of the community.

Caithness Hall, the new Hostel, was formally opened by Dr. Miller on March 15th. The next day he left for Yercaud.

During the last few days before he left he appeared from time to time among the students or in public, and all were gladdened to see how far, though still weak, he had progressed towards recovery from his serious illness.

M. E. PRESS, MOUNT ROAD, MADRAS, 1903.